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A FRVITFVLL SERMON

VPON PART OF THE 5. CHAPTER
OF THE FIRST EPISTLE OF *SAINT PAUL*
TO THE *THESSALONIANS,*

BY HENRIE SMITH.

WHICH SERMON BEING TAKEN BY CHARACTERIE,
IS NOW REPUBLISHED WITH THE AUTHENTIC VERSION

BY H. T. PRICE, M. A., PH. D.

RECENSIONS-EXEMPLAR!

HALLE (SAALE)
VERLAG VON MAX NIEMEYER
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PREFACE.

The present work is a continuation of my pamphlet on *Henry V.*, in so far as it relates to the reporting of Shakespeare's plays by shorthand. It is a reprint of two versions of a sermon by Henry Smith, the one claiming to have been taken by shorthand, the other Smith's own text. My edition is based upon photographs of the originals in the Bodleian, kindly supplied to me by F. Madan, Esq., M. A., at that time Bodley's Librarian. It is a pleasure to me to acknowledge my indebtedness to Professor Kalff, of Leiden, for information about the reporting of sermons in the Middle Ages, and to my old friend, F. J. Sweatman, Esq., M. A., for his unwearied good nature in verifying references for me at the Bodleian.

H. T. Price.

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INTRODUCTION.

§ 1. At first sight readers may feel rather alarmed at being required to interest themselves in a sermon well over three hundred years old. There is nothing especially dry, however, in what is now offered to them. Smith is a model of simple and persuasive eloquence and is worth studying on that account alone. But I republish his sermon for another reason. At the present moment it happens to possess the greatest importance for the students of Elizabethan drama. Its title-page claims that it was taken down by shorthand. Now for some time there has been a strange divergence of opinion about the "bad" Quartos of Shakespeare's plays. Many scholars are inclined to explain their inferiority on the theory that they are surreptitious versions of a first sketch, of which the Folio or "good" Quartos give a later revised text. These scholars reject the idea of shorthand because they do not think it was good enough in those days to produce even such wretched stuff as the bad Quartos. They generally go further and find in the bad Quartos not so much a "first sketch" (the term is somewhat inaccurate), as a patchwork of various styles and dates, with which Shakespeare had little to do. Opinion in Germany tends to regard them as the work of shorthand reporters using Bright's system of "characterie". It looks upon the bad Quartos not as first sketches or composite works but simply as bad reports of genuine Skakespearian productions. Here the importance of Smith comes in. If we could prove that one of his sermons was in fact taken down by shorthand we should have a standard of comparison by which the bad Quartos could be judged. I do not think that any progress can be made in this branch of scholarship until we have definitely settled what Elizabethan shorthand could achieve.

§ 2. The reporting of sermons goes back very much further than Smith. Protestants generally assume that we owe it to the Reformation. But sermon-tasting, like so much that is good and bad in Protestantism, is a direct inheritance from Catholic times. It was not even an invention of the country that takes its pleasures sadly. In the Middle Ages it was as widespread on the Continent as in England. There was scarcely a famous preacher whose sermons were not preserved by some sort of note-taking. The interest was not confined to any particular Church: Savonarola was as eagerly reported as Luther. (See J. W. Zeibig, *Geschichte und Literatur der Geschwindschreibkunst,* ed. 2, 1878, pp. 67 *et seq.*: J. Geffcken, *Der Bildercatechismus des fünfzehnten Jahrhunderts*, 1855, pp. 10 *et seq.*: *Allgemeine Deutsche Biographie* in the articles on such famous preachers as Bertold von Regensburg, Geiler von Kaysersberg, Tauber: A. Gasté, *Michel Menot* p. 17. For most of these references I am indebted to Professor Kalff of Leiden, and his suggestions put me on the track of the others.)

§ 3. Most of these sermons appear to have been taken down not by shorthand but by an abbreviated longhand. The quality of the reports and the methods of the note-takers varied a great deal. Schmidt says of Tauler's sermons: "Manchmal haben auch die Sätze keinen rechten Sinn; die Predigten scheinen ursprünglich von Zuhörern nachgeschrieben worden zu sein, die vielleicht nicht immer alles verstanden" (in *Die Predigten Taulers aus der Engelberger und der Freiburger Handschrift*, hrsg. von Ferdinand Vetter, Deutsche Texte des Mittelalters, Bd. XI, 1910, p. 5). In the sermons of some great preachers we know the names of the reporters and where their work began and ended. So we are told of *Der Seelen Paradiß* by the famous Geiler von Kaysersberg: "Am Anfang heißt es: Geiler habe ihn ins Deutsche übertragen und den Reuerinnen gepredigt (1503—1505). Der Text wurde bis Bl. CLXXIX, von der Mutter Priorin, Schwester *Susanna Hörwart*, von Augsburg, und nach deren Tod, bis an das Ende, von Schwester *Ursula Stingel* niedergeschrieben, und durch Geiler revidiert." (*Die ältesten Schriften Geilers von Kaysersberg,* hrsg. von L. Dacheux, 1882,

p. XXXXVII). In Holland Lijsbeth of Delft took down the sermons of the famous Brinckerinck "uutten monde in hoer tafel" (G. Kalff, *Geschiedenis der nederlandsche Letterkunde,* Tweede Deel, 1907, p. 429). These notes, however, were fragmentary and imperfect and had to be edited for publication, so that we do not possess the sermons in their original form (W. Moll, *Die vorreformatorische Kirchengeschichte der Niederlande,* übers. von P. Zuppke, 1895, 2. Periode, p. 381). Similarly a sermon of Burgman's seems to have come down to us in an incomplete form, having been reported by one or several admirers (*ibid.* p. 383). It stands to reason that attempts were made to take down Luther verbally, but apparently without much success. Great things, indeed, have been claimed for Cruciger's reports of Luther's sermons. He had a system of abbreviations by which he is said to have been able to write with extraordinary speed. As he was not satisfied with the exactness of his copies, he instructed his friend Röhrer in his art, and the two of them reported Luther's sermons together, comparing their versions afterwards and making of them one final report (Zeibig, p. 77). But from the MS. notes that have been discovered, it seems that the literal reproduction of Luther's sermons was out of the question, the drift of the sermon being given, not the *ipsissima verba* (Chr. Johnen, *Gesch. der Stenographie* (1911) I. pp. 293—8).

§ 4. Other sermons were committed to memory during the delivery and afterwards written down. There is the disciple of Tauler, who wrote out from memory "nahezu wörtlich" a sermon of his master's (*Allgemeine deutsche Biographie* XXXVII. 457). Then there is the sermon by the Franciscan Bertold. Jacob Grimm says of it: "Hinzufügen muß ich, daß ich die Niederschreibung für höchst treu halte und daß sie die Eigentümlichkeit des Redners in Wendungen, Ausdrücken und selbst im Mundartischen genau erfaßt haben wird . . . Die Möglichkeit getreuer vollständiger Aufnahme einer eben gehaltenen Predigt aus dem bloßen Gedächtnisse durch einen fähigen Zuhörer leidet keinen Zweifel. Es geschieht noch heutzutage, um so leichter damals, wo die Gedächtniskräfte im ganzen schärfer und ungestörter walteten

und die Einübung des Niederschreibens ungleich höheren Wert hatte" (quoted in J. W. Zeibig *loc. cit.* pp. 72-3). Again in the *Wanderbüchlein* of Johannes Butzbach (*floruit* 1478-1526) we hear of a pious woman, Jungfer Kortenhorff. "Die Predigten, welche sie hörte, behielt sie Wort für Wort auswendig, und als einst ein berühmter Redner, der Minderbruder Dietrich Kölde, in Deventer gepredigt hatte, war sie nachher imstande fünfzig verschiedene Stellen aus der Heiligen Schrift und den Kirchenvätern, welche in der Predigt vorgekommen waren, der Reihe nach ohne den mindesten Anstoß zu wiederholen" (Inselverlag edition p. 87 *note*). Not even Ian Maclaren's heroines were capable of that! The monk Pauli published Geiler von Kaysersberg's sermons: "sovil er von yeglicher predig behalten in seinen haubt hat mit beistand und gnade gots unn künst d'gedechtniß, die er künt hat" (Zeibig, *loc. cit.*, p. 73 *note*).

§ 5. This then is the situation before Smith. Numberless sermons had been taken down in a sort of abbreviated longhand, but, so far as we can see, the reports were gappy and inaccurate. Where the versions make good reading they have been edited by the preacher or his representative. Other sermons are said to have been written out from memory after a single hearing. In spite of what Grimm says of Bertold's memorised reports, I am very sceptical about the verbal accuracy of such a version. On examination it would probably turn out to be much of a muchness with Cruciger's edition of Luther's sermons. It is easy to make exaggerated claims for a system, where it is not possible to compare its results with an authentic original.

§ 6. To come now to Smith and his sermon. Little is known about Smith's life. The *Dictionary of National Biography* queries 1555 as the date of his birth. He was of good family and born to easy circumstances. A nephew of his, Erasmus Smith, was a man of importance in his day. He became an ancestor of the Earls of Derby, who for some generations bore the name of Smith-Stanley. As a youth Henry Smith was entered at Queen's, Cambridge, apparently without going into residence. He afterwards went to Lincoln, Oxford, where he took his B. A. in February 1578-9. There

is no record of his having taken the degree of M. A. After going down, he became a preacher, and as some scruples of doubt prevented him from taking a cure of souls, he contented himself with a lectureship at St. Clement Danes, which he held from 1587 till his death in 1591. The notice in the *Dictionary of National Biography* concludes: "In 1588 Aylmer, bishop of London, was informed that Smith had spoken in derogation of the Book of Common Prayer, and had not subscribed to the articles. Nor did he hold a license from Aylmer, his diocesan. The bishop accordingly suspended him from preaching. Smith addressed a brief vindication to Lord Burghley, in which he stated that the bishop had himself called upon him to preach at St. Paul's Cross, and denied that he had spoken against the prayer-book. He said he yielded his full consent to all the articles 'of faith and doctrine', but he avoided reference to matters of discipline. The parishioners sent a testimonial and supplication on his behalf. Lord Burghley actively interposed in his favour, and he was restored to his ministry . . . During his [last] sickness he occupied himself in preparing his works for the press, and in revising his sermons some of which had been 'taken by characterie', and printed without his consent, from these imperfect notes."

§ 7. Smith was extremely popular, and for his eloquence was called "the silver-tongued preacher". He can still be read with profit, and "probably Henry Smith, alone among Elizabethan preachers, shares with Hooker the distinction of finding modern readers" (*Cambridge Hist. Eng. Lit.* XII, 237). His English is simple and direct and at the same time well-turned and musical. He spoke so as to be readily "understanded of the people", but kept his language free from those provincialisms and barbarities of jargon that often disfigure the popular works of his contemporaries. A style so effortless and clear might almost be called classic. It is a sign of his popularity that so many of his sermons were "taken by characterie", and "for twenty years after his death there was a remarkably large output of his sermons, singly, in small sets and in collected editions" (*ibid.* vol. XII, p. 494).

§ 8. For reproduction I have chosen that sermon which seemed to offer the most numerous and the most interesting points for discussion. I owe my knowledge of this sermon to an article in *Notes and Queries,* Ser. VIII, 1896, X. pp. 189 -90. The shorthand-text has the following title-page in the Bodleian edition: —

A FRVITF.. [tear in Original]

SERMON.

Vpon part of the 5. Chapter
of the first Epiſtle of *Saint Paul*
to the *Theſſalonians,*

By Henrie Smith.

Which Sermon being taken by Characterie,
is now publiſhed for the benefite of
the faithfull.

AT LONDON,
Printed for Nicholas Ling.
1591.

The authentic text bears the name of "The Trve Trial of the Spirites", and with a preface takes up pages 289 to 321 in a collection of sermons published under the title of "The Trvmpet of the Soule, sounding to Iudgement" by John Perrin in 1591. I shall call these two versions the "pirated" and the "authentic" text, respectively. I do not think that anyone will dispute that the text "taken by characterie" was a matter of fact pirated, though many will doubt whether it was really "taken by characterie".

§ 9. The word "characterie" refers to Bright's system of shorthand which was published under that title in 1588. There was one other system in existence when this sermon was printed. It had been invented by Peter Bales and was first set forth by him in the "Writing Scholemaster", in 1590. Bales had practised his system for some time before his book appeared, and as a second edition was brought out in 1597, he must have had some following. But he distinctly refers to his method as "Brachigraphy", and that is the name we should have expected to see on the title-page, if it had been used. Moreover, although he professes "to write as fast as a man speaketh treatably writing but one letter for a word", I find it impossible to believe that so good a text as the pirated one could have been taken down by his system. Here is a specimen of it. "The feare of the lord is the beginning of wisdome" was rendered:

| f o | lʳ i | b. o w.

If you happend to remember that this text had been quoted just where it came in the sermon, you might be able to decipher such a sentence as the above, but without the help of your memory you would be left hopelessly guessing.

§ 10. A better system was John Willis's *Stenographie* first published in 1602. This might have been practised some time before the book appeared, but as Willis was a mere boy in 1591, it could not have been used to report our sermon. There remains to consider whether the words "taken by characterie" are true.

§ 11. Before discussing the evidence for shorthand in detail, it would be better to say something about the general

differences between the two editions. The pirated text is much the worse of the two. It is careless, inaccurate, marked by frequent omission, inferior in grammar and style, and rarely, if at all, offers a better reading than the authentic version. Towards the end the differences become more serious and the two texts have much less in common. The condition of the pirated text forbids us to believe that it ever passed through Smith's hands or that he was in any way responsible for it. It has none of the characteristics we should expect in a version based on a good manuscript or revised by the author himself. It is typical surreptitious work.

§ 12. In any version taken down by ear the division of the material into sentences and into paragraphs would be difficult. A dot served in Bright's system not only for a full stop but also to denote a great many other things, and there is no doubt it could often have been misconstrued. In quick writing it may have been omitted as a full stop altogether, both in order to save time and to prevent confusion. It may be a coincidence but bad punctuation and senseless division into paragraphs are marked features of the pirated text. An especially atrocious example of careless punctuation is the *therefore* at the end of the first sentence or page A 2 b. It obviously belongs to the next sentence. Or again take the long and breathless sentence on A 4 b-A 5, divided by colons and semi-colons. It is very typical of the pirate's style. The authentic text properly breaks up this passage into a number of sentences. The pirate's paragraphing is equally careless. Take pages A 5-A 5 b. He has to give four admonitions of St. Paul. The second, third, and fourth receive each a paragraph to themselves. But the first, where the break really comes and ought to be emphasised, is not even divided from the preceding sentence by a full stop. It starts off as a sort of coordinate clause after a colon. Such examples might be multiplied indefinitely. They cannot be dismissed as printer's errors; there are too many of them. In any case it was much less work for the printer to follow the copy before him than to invent his punctuation as he went along. The punctuation and paragraphing of the pirated text are important to my mind. They tell decisively against the idea that there

was any sort of authentic version behind the text. There is no more certain mark of the practised orator than the knowledge where to make a pause. So capable and experienced a preacher as Smith had beyond doubt acquired this knowledge. His manuscript therefore would be written so as to assist him in delivery and would not be composed of sentences huddling together higgledy-piggledy as in the pirate's text. It would be impossible to preach effectively from the pirate's manuscript.

§ 13. The type-setting also is different throughout. The pirated text has large capitals for proper names and it is profuse in italics. The authentic version only uses italics for texts from the Bible. Names too are differently spelled. The pirate has: Anah, Iaacob, Moyses, Silas, Galathians, Phillippians, Eliah, Ieremie, Ananiah, Beroea, Roome, Cananites; while the authentic text has: Annah, Iacob, Moses, Sylas, Galatians, Philippians, Elias, Ieremiah, Ananias, Bœrea, Rome, Chanaanites. *Galathians*, *Phillippians* cannot come from Smith: they are outrageous spellings for a scholar. They find their natural place in a surreptitious text, arranged for the press by some bookseller's hack of no great education. Taking the question of the "get-up" as a whole, it is impossible to believe in a common manuscript as the origin of both texts. The pirate bears every evidence of an inferior text, — bad spelling, bad punctuation, bad division into paragraphs. There is no evidence that the two texts are related in origin. That is to say, the state of the text forbids us to form a genealogical tree in which x should be the original manuscript, of which a copy y gave the pirated text, while x, or copy of it, z, revised by Smith himself, gave the authentic text. The printing points to an absolutely different source for the two versions.

§ 14. We now come to Bright. So much has been written about him that it would be mere waste of time to give a long description here. Paper is patient but expensive. For fuller details and a bibliography I refer the reader to the two excellent articles in the *Archiv für Schriftkunde*, Jahrgang I, the first by Dr. Paul Friedrich, pp. 88-140, and 147-188, the second by Dr. Adolf Schöttner on the quartos of *Romeo and Juliet*, pp. 229-340. Here I shall simply take

the differences between the texts and group them according to the idiosyncrasies of Bright.

§ 15. In Bright's system the symbols consisted of strokes, whose meaning varied according to their position (vertical, slanting, horizontal), or as they were provided at the sides and ends with hooks, loops or dashes. These symbols represented not letters but whole words at a time. They were limited in number and Bright was far removed from having a symbol for every word in the language. If a word cropped up for which there was no symbol, you took a synonym and wrote in front of it the initial of the word intended. Thus *tomb* would be rendered by the sign for *grave* with *t* before it. There are the following cases where the differences between the texts are synonyms. The references to signatures and the words standing free are from the pirated edition, the references to page and the words in brackets are from the authentic edition. *Synonyms.* A 2 (290) lately (at the last time); A 5 b (296) place (put); B 3 (304) vsed (handled); B 6 b (311) Papists (Popish); C 2 b (317) Popish (Popes); C 3 (317) teaching (doctrines); C 4 (319) if we determine to know (if we will know); C 4 b (319) the dogges vomite (that which the Dogge hath vomited); C 5 (319) in that forme (in the same forme); C 5 (320) Ministerie (Minister); C 5 b (320) in (within); C 5 b (320) euill (error); C 7 (321) appearance (shew).

In order to make out the best case for shorthand I have included in the above one or two variations which are not synonyms at all. For the rest, *put* and *place* had the same sign in Bright, *teaching* and *doctrines* were both rendered by the sign for *learn*. On the other hand *late* and *last* had different signs in Bright. So also *appearance* is given in Bright by *seem*, but *shew* by *declare*. This crop of synonyms is thin and disappointing. We should have expected Bright's system to yield a much larger number. They are not so frequent as the synonyms in a bad Quarto of Shakespeare. That is perhaps natural, as Smith's language is much nearer the normal than Shakespeare's. You will not find in Smith such a hard nut to crack as "the rivals of my watch" in Hamlet. At the same time the accuracy of the pirated text is in places quite remarkable. Take the following passage,

which is word for word the same in the two editions, differing only in the spelling: "for he shuld haue seen not onely despisers of the Prophets, but mockers of them, not onely mockers, but slanderers of them, not onely slanderers, but hunters and biters, and smiters of them". (B 3:305). These words are not easy to report and are not to be guessed from the context, if the notes are vague. For instance, Bright rendered *smiter* by *hitter* with an *s* before it, which could be read with equal probability as *striker*. Elizabethan indifference in copying and printing was such that little reliance can be placed on synonyms as a test, unless they are present in large numbers and show peculiarities that can only be explained by Bright. The authentic editions of Bright differ among themselves to a certain extent. Our edition has at p. 304 the word *ambassage*, the 1637 edition reads *message*. (The pirate has *imbassage*.) In my pamphlet on *Henry V* I have given instances from Spenser's *Faerie Queene*, where synonyms have been substituted for the poet's original words even in rime, and where shorthand is out of the question. If we had to rely on the synonyms alone, we could not prove that the pirated text was "taken by characterie".

§ 16. Where a synonym was impracticable, Bright used what he called the "dissenting signification". That is to say a sign was used denoting the opposite of what was intended and the initial of the word to be read was written after the sign. Thus *woman* could be written by the sign for *man* followed by a *w*. Hence perhaps in Smith neuer for ever (C 5, 320); nor (or) (B 7, 312). *Nor* was written by *or* with an *n* after it, and similarly *never* by *ever* with an *n* after it.

§ 17. A report taken down by shorthand or by ear might be expected to contain mistakes due to confusion of sound. We have the following instances in the *Sermon*. B 6 b (311) rudenesse (lewdnesse); B 7 b (313) praised (raised). In both cases the authentic text gives the better reading. In the latter the reference is to Micah VII, 8, where the sixteenth century translations of the Bible have either *get up*, *rise*, or *arise*.

§ 18. *Grammatical differences.* Bright's system is weak and vague in marking inflections. The passage was to be

deciphered "by the sense". A dot denoted the plural of nouns, though it is sometimes omitted. A dot on the left hand of the verb denoted the preterite, on the right hand the future. Two dots under the verb denoted the form in *-ing*. *Would* was expressed by a dot on the left, *should* by a dot on the right side of *will*.

Singular and Plural of Nouns and Pronouns. A 6 (296), B 8 b (315) Scriptures (Scripture); B 2 (303) his brethren (his brother); B 4 (307) fruites (fruit); B 4 (307), C 4 b (320) others (other); B 7 b (313) man (men); C 5 b (320) inuentions (inuention); B 4 b (307) those (this Land).

Singular and Plural of Verbs. A 6 (297) the Word and the Religion is (are); C 4 b (319) conuerteth (conuert).

Other Verbal forms. A 2 b (291) had healed (healed); A 2 b (291) rise *pt.* (rose *pt.*); A 5 (295) walke (walketh); A 5 (295) hath (haue); A 6 (297) giué *pt.* (gaue);[1] B 1 (302) thinkes (thinking); B 6 b (310) is (was); B 8 (313) they shall be despised of Christ (Christ wil despise them); C 1 (315) would haue us (to) trye all our religion; C 2 b-C 3 (317) woulde (will) .. kept (keep) .. lockt (locke) .. could not (cannot).

Other grammatical differences (Substitution of one part of speech for another, omission of words, etc.) A 2 (291) bare (barely); A 3 b (292) that (which); A 3 b (292) the *omitted in the authentic text;* A 3 b (293) a *omitted in the authentic text*; A 4 (293) vnto *omitted in pirate*; A 5 (295) no (not); A 6 b (297) the *omitted by pirate;* A 7 (298) vpon (vnto); A 7 b (299) which *omitted by pirate;* A 8 (299) who *omitted by pirate;* B 2 b (304) the *omitted in authentic text;* B 3 (304) that *omitted by pirate*; B 3 b (305) to *omitted in authentic text;* B 4 (307) vnto *omitted in authentic text;* B 4 b (307) when (that); B 6 b (311) which (that); B 7 (312) we .. vs (they .. them); C 1 b (315 and 316) that *omitted by the pirate;* C 1 b (316) aunswere *subst.* (answere *verb.*); C 3 b (318) the *omitted by pirate;* C 5 b (320) not *omitted by authentic text.*

§ 19. All these differences naturally point in the same direction, namely, the pirated text is inferior. To take the

[1] At p. A 3 the pirate has *to giue* where the authentic text has *gaue* (p. 292). It is a similar mistake to *rise* for *rose* and the other *giue* for *gaue*.

Singular and Plural of Nouns first. There are nine instances. In two of these, which are references to the Bible, the authentic text has the only possible reading. At B 2 (303), the pirate has "his brethren", the authentic text "his brother". The reference to John 1. 41 shows that the authentic text is right. At B 7 b (313) the pirate has "man", the authentic text "men". The reference to Acts V, 4 shows that the authentic text is right. Then the pirate twice has "others", where the authentic text has "other". The use of *other* in the plural is a marked characteristic of Smith's style. In this sermon we have it so used at B 2 (303), B 8 b (314), and it is frequent in his other works. In two instances the pirate agrees with the Bible against the authentic text. At B 4 (307) the pirate has "fruites", authentic text "fruit", (Matt. XXI, 43); at A 6 (296) the pirate has "Scriptures", the authentic text "scripture" (Acts XVII, 11). But in both cases Smith is telling the story loosely in his own words without any attempt at literal accuracy. On the other hand when the pirate has *man* and *brethren*, he is making a mistake as to actual facts. The authentic text in choosing *fruit* and *scripture* is simply preferring one admissible form to another. At C 5 b (320) the pirate has indisputably the worse reading. He reads "as though a man should make a Religion of his owne inuentions", the authentic text has "of his owne inuention". The last instance, where the pirate has "those" and the authentic text "this Land", belongs to those political readings discussed in § 27.

§ 20. In the verbal forms the pirate always differs for the worse. *Is* and *conuerteth* make vile grammar. *Rise* would be a possible preterite, but it is rare. *Giue* is impossible in the preterite. As only a dot distinguished the present from the preterite in Bright's system, it would be very easy for such forms to arise as a misreading of the notes. The dot could be overlooked or it could have been omitted by the stenographer in his hurry. *Thinks* was distinguished from *thinking* by two dots underneath the word. The context shows that *thinking* is the only possible word. There was no way of distinguishing *walke* from *walketh* except by the context. *Walketh* makes better sense, *walke* is given by the pirate because he thought

it followed on *seeme*. *Hath* and *have* (subjunctive) could not be distinguished in Bright. *Have* makes finer English here. *Is* for *was* is very much the inferior reading: sense and grammar demand the preterite. The series of verbs at C 2 b-C 3 (317) which are preterite in the pirate and present in the authentic text, ought no doubt to be present. Smith is here attacking the abuses of "Popishness", and these were not to him things of the past. In considering such cases we must never forget that Bright did not aim at complete accuracy. His general principle was that it would commonly suffice to give the word in its simplest form; its inflection or suffix could then be determined by the sense.

§ 21. The other grammatical differences are trivial. *Bare* and *barely* could easily be confused in Bright's system, because he did not try to distinguish adjective from adverb. The confusion between *we .. vs* and *they .. them* cannot be due to Bright, who had different signs for these words. The omission of words like *the* and *a* or of the relative pronouns are only important because in all these cases the authentic text gives the better or more natural reading. For instance at A 3 b (292) the authentic text reads "After speaking of these words, *Quench not the Spirite;* I shewed you that Spirit doth signifie the giftes and motions of the spirite". The pirate puts in *the* before the second occurence of *Spirit* here, which is obviously false. Such mistakes could easily arise in Bright's system, because he neglected the article, and often left it to the reporter to insert where he liked. In the same way when the pirate omits the relative, his style is always the worse for it. For instance at A 7 b (299), the authentic text reads, "the greatest honour which we giue to Prophets, is not to despise them". The pirate omits *which* and by doing so robs the sentence of its stateliness. At A 8 (299), the authentic text reads, "like the Iewes, who when they were offended with the Prophet, charged him to prophesie no more". The pirate omits *who*, leaving *like* to stand as a conjunction. This was possible in the sixteenth century, but not probable in a man of Smith's fastidious taste. Bright, it is true, had signs for the relative pronouns, but it would be quite in accordance with the spirit of his system, if the

stenographer left them out, relying on the sense of the passage to show him where to put them in when he came to decipher his notes.

§ 22. There are two cases where the texts disagree in the comparative degree of adverbs. Bright's system was vague here. He says: "The comparative degree is knowen from the other, by then, following: as, gold is better then siluer, not good then siluer, nor best". This may explain the reading of the pirate in the following passage B 1 b (302): "the Preachers (after a sort) are as well to be honoured as the ruler". The authentic text has: "the Preacher (after a sort) is more to be honoured than the Ruler". The context, to which I refer the reader, shows that the authentic text is the only possible reading: it is not a question of equal honour, but expressly of more honour, being shown to the preacher. Another typical passage is at A 6 b (297), where a number of circumstances combine to make the reading of the pirate unintelligible. I refer to the passage ending A 6 and beginning A 6 b, finishing up with the words: "for they can no more be polluted by them than God". If the reader will compare the two versions here, he will see that the pirate, partly by omission of one or two necessary words, has quite gone off the rails and his text is absolute nonsense. I do not see how the pirate's text here can be regarded as anything but the result of crude note-taking.

§ 23. We now come to omissions that have nothing to do with the grammar of the sentence but only affect its meaning. The following passages are omitted in the authentic text:

A 4 b (295) this a principaly *[sic]* to be remembred: A 5 (295) for lustes are enemies to the benefite of the soule: A 5 b (296) found; A 7 (298) for if he despise *Prophecying;* A 8 b (300) is he a contemptible person?; B 1 (301) it; B 2 (303) because they are like Moses, which stept betweene the plague and the people; B 3 b (307) with great contempt; B 7 b (313) great .. so vulgarly; B 7 b (313) our Sauiour; B 7 b (313) and hee which despiseth mee, despiseth him that sent me. [From B 7 b onwards the versions differ so often that I must refer the reader to the text itself.] These "omissions" are some-

times pure oversights and misprints as in the case of *it* and *found*. The others are to be explained as new ideas that occurred to Smith while delivering his sermon. They are therefore to be found in a report of what was actually said but do not occur in the manuscript. Other "omissions" in the authentic text were probably caused by Smith pruning redundancies when he gave his sermons their last correction. Besides, Smith, like other preachers, probably delivered his sermons more than once, and no two versions of any sermon were likely to tally in all respects.

§ 24. The "omissions" in the pirated text are of many different kinds. There are first of the trifling kind, that as we should expect in any text. For instance: A 3 b (292) and the motions; A 4 b (294) *eight lines dropped;* A 6 (297) which teache it and professe it, but Gods; A 6 b (297) or superstition; A 7 b (298) but he saith, *Despise not prophesiying;* B 1 (301) sayth she; B 1 b (302) and so came in the Magistrate; B 7 (312) able; B 8 b (314) but for al that trie Propheciying; C 1 b (315-316) of our faith .. our.

§ 25. These omissions are insignificant for the most part and a number of them may be due to the printer. But now come more important cases which are of the greatest value for determining the character of the pirated text. On page A 3 the pirate reads: "It may be while the Lord giueth, many wil say: *blessed be the name of the Lord;* but when the Lord taketh away, who will say *Blessed be the name of the Lord.* There is one example then of PAVLES doctrine, which is: *in all things to giue thankes.* Ther is another example of PAVLS doctrine, which gaue *thankes* to GOD for his *rodde* .." This passage is not intelligible as it stands and can only be understood from the authentic text, which reads (page 292): "It may be, while the Lorde giueth, many will say, *Blessed bee the name of the Lord.* But when the Lord taketh, who wil say, *Blessed bee the name of the Lord?* When the Lord did take, Iob sayd, *Blessed be the name of the Lord.* There is one example then of Pauls doctrine, which *in all things gaue thankes.* The Prophet Dauid sayth, *Thy staffe and thy rodde haue comforted me,* there is another example of Pauls doctrine, which gaue thankes unto God for his rod .." Again

at A 4 b the pirate reads: "as ACHAB went to battaile after he had consulted with the Prophet: therefore PAVLE saith: *Grieue not the spirite*". A glance at the authentic text (pp. 294-5) shows that a passage has been omitted here before *therefore*. Again at A 6-A 6 b the pirate reads: "therefore PAVL sheweth that there is no cause, why they should mislike the Word for the Preacher; or why they should despise *Religion* for the professour, because the *Word* & the *Religion* is not theirs: for they can no more be polluted by them than God". Here is another sentence which can only be understood by the help of the authentic text. It has already been discussed in § 22. Extremely important is a passage on page B 1 b. The pirate reads: "That is, the Preachers (after a sort) are as well to be honoured as the ruler.

AARON and MOYSES were brethren. If AARONS *Vrim* and *Thumi* would haue serued: MOYSES rodde & staffe shoulde not haue needed. But when the tongue could not perswade, then the rodde did compell". The authentic text reads (p. 302): "that is, the Preacher (after a sort) is more to be honoured than the Ruler: for Aaron was the elder brother, but Moses was the yonger brother; & therefore if there be any appendix, the Magistrate is the appendix: for if Aarons Vrim & Thumi would have serued, Moses rod and staffe should not haue needed; but when the tongue could not perswade, the rod did compell, & so came in the Magistrate". The authentic text gives this passage in one unbroken flow. The pirate pulls it to pieces, destroys the connecting links, and breaks it up into two paragraphs — a very likely result of imperfect note-taking.

§ 26. Bright also allows a summary to be given where the note-taker found it impossible to keep up with the speaker. Of this there are a few unimportant examples in the earlier part of the work, and the whole of the pirated text after B 8 may have been put together on this principle. A remarkable change comes over the style of the pirated text, showing that it is the work of at least two hands. The paraphrases are rather flouncings embroidered on to the text: the pirate gives the authentic text and something more. For instance at C 2 (317) the authentic text reads "the wise men",

the pirate adds, "that followed the conduction of the bright shining starre from the East". Or at C 2 b (317) the authentic text reads: "therefore the Popes priests"; the pirate has: "And in this was exceedingly manifested the notable deceit of Satan by his instruments the Popish priests in the daies of ignoraunce". The last pages of the sermon are an especially bad example of the pirate's liking for roundabout phrases. Only one instance of this filling out occurs earlier in the book, namely, at page B 4 (307). There the authentic text has: "The meaning hereof is this, that when the preachers and teachers which Christ sendeth to his Church for fruits, are abused and persecuted of them whom they call to the banket, then he will remooue their light and his Gospell to other which wil yeeld him the fruites thereof". The pirate reads: "The meaning of this Parable is this, that when the Preachers and Teachers which CHRIST sendeth to his Church for fruites, are abused and persecuted or contemned and scorned by those whom they (by him appoynted) doo call vnto the heauenly banket; then will he remooue the glorie of their *Light,* and the sweet comfort of his *Gosple* to others which will yeeld him the fruits thereof". These passages are so unlike the ordinary style of Smith not only in this Sermon but in his other works also, that we may safely put them down as interpolations.

§ 27. But most of the "omissions" in the pirate are not omissions at all. It seems that Smith in revising his sermons inserted a number of passages bearing on Church politics. See A 4 (294), B 1 (301), B 3 (304), B 7 (312). These insertions are of the greatest value for the biographer of Smith, because they so exactly define his views on Church discipline and practice. We find him on the one hand tilting at such abuses as Non-residence and the neglect of preaching and on the other hand expressing himself as a bitter anti-Catholic.

The most striking of these insertions is at pp. 309-10, (B 5 b) where the authentic text reads: "the Nonresident keepes himselfe awaie, because hee thinkes the people like him better, because hee doth dooth not trouble them. And the droane neuer studieth to preach, for hee saith, that an Homilie is

better liked of than a Sermon . ." Also at p. 298 (A 7 b) "therefore that Pastor or that Patron, which is the cause why any place doth want preaching, is guilty of their [the people's] destruction, because he which taketh, or keepeth away the foode, doth famish the body". An echo of Smith's own troubles is to be found in the sentence on page 308 (B 5) "Do not many runne vnto the rulers, as young Ioshua ranne to Moses, and crie master, forbid them to prophecie?" And Smith expresses himself still more strongly on page 305 (B 3 b): "Ioseph was troubled so soone as he began to feed his Fathers sheepe, so the Pastours are troubled so soone as they beginne to feede their fathers sheepe, euery man thinkes to finde friends against them, and though there be no lawe to hurt them, yet no man feares to accuse them, because authoritie doth disfauour them, they cannot tell how to preach, nor what to say, because there bee so many Ahabs which would haue them say that which pleaseth them, though it be not true". Towards the close there are interesting variations. At page C 6 the pirate has: "*Antichrist* and all his shauelings, (thankes be to God) are meetly well rooted out from amongst vs, yet his taile (I feare mee) remaines behinde in the heartes of a number, which liuing amongest vs like men of another Nation, are an ill sauour vnto vs, as the remnant of the Cananites were vnto the Ievves . . ." The authentic text has (p. 321) "if we be not of Antichrists religion, yet we are of Antichrists fashion, so long as we haue the same vestures, and the same orders, and the same titles that Antichrist knoweth his ministers by. It is said, that the Serpents sting is in his tayle, and so it seemes: for this tayle of Antichrist (which the pope hath left behinde him, like an euill sauor) is vnto vs as the remnants of the Chanaanites were vnto the Iewes . ."

§ 28. Smith occupies such a high position not only in the history of the English Church but of English literature that I make no apology for such long extracts. These passages are important for a right understanding of Smith. We have seen in the quotation from the *Dictionary of National Biography* that Smith in his quarrel with Aylmer denied that he referred to matters of Church discipline in his sermons, and yet here we have a sermon full of such references. The ex-

planation probably is that they were inserted "during his [last] sickness [when] he occupied himself in preparing his works for the press, and in revising his sermons", to quote the *Dictionary of National Biography* again. It might perhaps be worth while for a student of Church History to collate all Smith's sermons. While they do not tell us much that we did not know before, these passages throw a vivid light on the workings of Smith's mind. He was zealous for reform of the Church, bitter at the religious indifference of the populace and at corruption in high places, and an equally determined opponent of "Popishness" and Puritanism. Apparently it was safer to attack the Puritans, for his remarks on them are to be found in both texts, while the stinging attacks on the Catholics are generally reserved for the authentic version. He seems to have thought that the government or his bishop might sympathise with hostility to the Puritans but would be inclined to be tender to the Catholics.

§ 29. Roughly speaking, the authentic text of Smith has 7,300 words. The variations here recorded do not affect a large percentage of that number and of these variations some have to be discounted as due to the printer. In the bad Quartos the proportion of error is much higher. That was to be expected from the nature of the case. In church you have a preacher steadily reading from manuscript and an audience sober, decorous, concerned to keep a straight face, and austerely repressing every unnecessary movement or sound. If coughing sometimes drowned the parson's saw, it was the most violent interruption that Smith had to fear. In the theatre you had a number of persons speaking rapidly from memory, amid the loud hum of conversation from spectators on the stage, broken in upon by the blare of trumpets, the firing of canon, by men coming and going, by catcalls, laughter, cheers, applause, perhaps even by hisses. Smith's choice of words and range of ideas presented no difficulties to the hardened church-goer; there are few surprises in Smith's style. Shakespeare, on the other hand, abounds in pit-falls for the stenographer. Only a man of ready wit and quick fingers would be able to keep up with the actors. To take down a sermon was child's play in comparison.

§ 30. It is only fair to add that while Smith often complains about the pirating of his work, he does not mention shorthand in those books of his that have come into my hand. I have not been able to see all Smith's Sermons and read all his Prefaces, and it is possible that he mentions *Characterie* in those I have not seen. Two typical complaints are the following:

In the *Wedding Garment* (1591) he says: "To controll those false copies of this Sermon, which were printed with out my knowledge, patched as it seemeth out of some borrowed notes, and to stoppe the printing of it againe without my corrections, as it was intended, because they had got it licensed before, although vtterlye vnwilling for some respects to have it published, which made me withstand their importunity so long, yet seeing more inconuenience than I thought of, I suffered that which I could not hinder. And now hoping that it is Gods will to profit some by it, as Iaakob parted from Beniamin, so that which must be, let be, and the Lord give thee a blessing with it". (To the Reader.) And in the *Pride of Nebuchadnezzar*: "Whereas these Sermons of Nebuchadnezzar, have heretofore bin printed by an imperfect Copy, and by meanes thereof have passed thorow the hands of divers, having in some places the minde of the Author obscured, in othersome the sentences unskilfully patched together; Whereby the Authors discredit might be furthered, and the sale of the Sermons have bin hindred: Now as I haue caused them to be examined by the best Copies, & to be corrected accordingly, so I thought good to certifie thee of the same, that the wants which were in the first impression, might not cause thee to suspect this impression also, and to discourage thee from acquainting thy selfe with the excellent instructions offered in these Treatises". (To the Reader [1637] p. 167.)

§ 31. But the state of the pirated text does not point to its being a copy of Smith's MS. The omissions discussed in § 25 are especially against such a theory. A copy would be coherent and logical, even if it left out something here and there. Gaps that destroy the sense of a passage would be unlikely: whole passages would be omitted bodily, not connecting clauses and bits of sentences. There is also the

question of the two "editors" responsible for the pirated text. If the printers had a copy of Smith's MS. before them, there was no need for two editors. But if the sermon were taken down by shorthand, then there is every reason why two editors should appear. It is still customary for reporters to work in relays when a long speech has to be taken down.

§ 32. There remains the direct statement on the title-page of the pirated edition, "Which Sermon being taken by Characterie, is now published for the benefite of the faithfull". What credit are we to give to the words, "taken by Characterie"? If we say they are not true, why should the publisher make use of them at all? The only reason I can think of is that the printer wished to make his wares more attractive by connecting them with the new and fashionable art of shorthand. He might have thought it would create a mild sensation in the religious world and so advertise his book. But I doubt very much whether pious souls would rise to this bait. They would not desire to steep themselves in a book of religious devotion merely because it had been taken down by shorthand. It seems to me far more probable that the words "taken by Characterie" are true than that they should have been invented for such a reason. Or we may take it from the other side. Perhaps the shorthand-writers had the words inserted as an advertisement of themselves and their art. But that almost amounts to saying that the pirated version is a shorthand report. It is possible, of course, that the note-takers were capable of any sort of underhand dealing when they wanted to push themselves into notice. They might therefore claim credit for a text that was not their work. This is improbable for more reasons than one. They must have been not only knaves but fools to spend so much energy in pushing a system which they know to be incapable of producing the results they claimed for it.

§ 33. There are, moreover, other sermons by Smith which claim to have been "taken by Characterie". I cannot pretend to give a complete list of them. I will discuss here such as have passed through my hands. They all have a family likeness and stand in very much the same relation to

the authentic text as does the *Trve Trial.* There is first the *Benefit of Contentation,* which exists in three versions, A "taken by Characterie", published in 1590, B, "taken by characterie and examined after", published in 1590, C, "newly examined and corrected by the author", published in 1591. Henry Smith's words in the 1591 edition by Abel Ioffes disclaim responsibility for the earlier versions. He says, "Hearinge howe fast this Sermon hath vttered and yet how miserablye it hath bin abused in Printing, as it were with whole lines cut off at once, and cleane left out, I have taken a little paines (as my sicknesse gaue me leaue) both to perfit the matter, and to correct the print". (To the Reader.) The chief difference between A and B is that there are very slight omissions in A the whole way through, but few of them are important. At one place indeed B adds a whole page, but generally its additions are rhetorical comparisons and they read like afterthoughts. The Preface to A deserves reprinting as an example of Pecksniff before his time:

"Ther cam to my handes (gentle Reader) the copie of a Sermon, which intreateth of couetousness, which though it were not the Authors minde or consent that it shoulde come foorth thus in market, yet considering that it is a doctrine so necessarie for these dayes, wherein it said, that Charitie shall waxe colde, I thought good to commit it to the presse, preferring the profit and vtility of many in publishing it, before the pleasure of the Authour in concealing it". C again corrects B and refines on it, but the gulf between A and C is not remarkable.

§ 34. The two texts of Smith's *Affinitie of the Faithfull* give some interesting examples of the working of shorthand. Both texts were printed for Nicholas Ling and John Busbie in 1591, and the second bears on the title-page the words: "Nowe the second time Imprinted, corrected and augmented, according to the Coppie by Characterie, as he preached it". The agreement between the two is wonderfully close on the whole, the chief difference is that the later text is "augmented", it puts in words, clauses, sentences that are wanting in the shorthand text. One or two of the differences point directly to Bright's system. Bright denoted the negative by "a dashe

through the character, whose worde it denieth". Thus the shorthand text has at p. A 7 b: "When *Paul* said, *Children obey your parents in the Lorde,* hee meaneth that we should not obey them against the Lorde: as when he saith: *Obey Princes for conscience,* he meaneth that wee should not obey them against conscience". The corrected text (sg. A 6) reads: "When Paul said, *Children obey your Parents in the Lord;* hee meaneth not, that wee should obey them against the Lord. As when he sayth, *Obey Princes for conscience sake,* hee meaneth not that wee shoulde obey them against conscience". Probably the reading of the shorthand text arose through a dash being put through the sign for *obey,* which in a certain way fits the sense. Again Bright allowed a summary of the meaning to be given, especially when there were repetitions. This probably accounts for the following difference. Shorthand text (sg. B 2) "Another sayeth, a promotion would speake with you. The amended text reads (sg. A 8 b) "an other saith, A Deanrie would speake with you: an other saith, a Bishopricke would speak with you". Titles were difficult to distinguish in Bright, they were often grouped under the same sign and the initial letter of the word intended was added. This may account for the following difference: The shorthand text reads (sg. C 1 b): "Glorie not that thou hast kings to thy brethren, but glorie that thou hast the Lorde to thy brother". The corrected text reads (sg. B 8 b): "Glory not that thou hast a Knight to thy Brother: but glorie that thou hast the Lorde to thy Brother". There are also the usual differences between singular and plural, past and present, in the two texts. Once the shorthand text has *Christ* (A 8 b) instead of the genitive form *Christs* (B 2).

§ 35. The pirated edition of the *Pride of Nebuchadnezzar* shows the same general characteristics. Its omissions of words and sentences are numerous, but it is fairly accurate in what it does give. There is also a sermon by Smith bearing the title, "The Examination of Vsurie, in two Sermons. Taken by Characterie, and after examined. Imprinted at London by Thomas Orwin for Thomas Man, dwelling at Paternoster row at the signe of the Talbot, 1591". I have not compared this text with an authentic version because of the words "and

after examined". I have only taken into consideration raw shorthand-texts, not cooked ones.

§ 36. We have then, quite a number of sermons, published at different times and by different printers, all claiming to be "taken by Characterie" and all bearing a strong resemblance to one another. Of some sermons indeed we have three editions, (a) taken by characterie (b) taken by characterie and corrected (c) Smith's own edition. I find it difficult to believe that all these publishers were lying. It is far more probable that they were telling the truth and that these sermons are in fact as they assert themselves to be, "taken by characterie".

§ 37. There is one sermon which would settle the question if we could only get hold of it. It is Stephen Egerton's Sermon bearing the title: "A Lectvre preached by Maister Egerton, at the Blacke-friers, 1589. Taken by Characterie, by a yong Practitioner in that Facultie, and now againe perused, corrected and amended by the Author. Herein the point of Restitvtion or Satisfaction, is enlarged for the instruction of such as are, or may be perplexed about that point. Printed at London by V. S. for Walter Burre, and are to be sold at the signe of the Crane in Paules Churchyard". 1603 (date pencilled). The author says he had not thought of publishing his sermons till he saw a shorthand copy of them. In the Preface (signed by the shorthand-writer A. S., we read: "I have not wittingly missed one word; whereby, either the truth of doctrine might be peruerted, or the meaning of the Preacher altered. Such is the vse of the Art, which I haue learned". If we could only get the 1589 edition and compare it with the 1603 one, we should be on safe ground. We know that Egerton himself considered the considered the earlier edition to be a bad report, but we do not know how bad it was, or whether it was any worse than the pirated editions of Smith's works. For further particulars I must refer the reader to Dr. Friedrich's Essay in *Archiv für Schriftkunde*, 1915, pp. 107-8.

§ 38. Here then is all the evidence I have been able to collect. No one will dispute, I think, that the pirated text is surreptitious and that it bears none of the marks of authenticity. It does not come from Smith, nor is it a good or

close copy of his manuscript. Everything points to its having been vamped up for the press by a bookseller's shark. So far there will be general agreement. Most people would admit that it had probably been taken down by ear. Those who admit this and deny that it was "taken by characterie", must regard it as either having been repeated from memory or taken down by longhand notes like the sermons in the Middle Ages. Personally I am very sceptical about the reputed marvellous performances of the memorizers. Dr. Greg claims for himself that he was able after four visits to *John Bull's Other Island* "to reproduce all the material parts of the dialogue sufficiently accurately to convey an idea of the play which was not seriously modified by subsequent reading. I do not pretend that my impromptu version approached verbal accuracy." (*Merry Wives*, 1910, Introduction, p. XXVIII.) But that is just what characterises the pirated text, general verbal accuracy disfigured by omissions. These omissions are not what we should expect in a memorised report. Take the nonsense-passage discussed in § 25. The memory is logical and feels its way from point to point along a sequence of causal connections. Such absurdities as we have in § 25 can best be explained as note-taking that had broken down. Only in dreams could the memory reproduce a passage so incoherent. I don't know if anybody is prepared to say he has found traces of longhand reporting in the pirate. I can see nothing that points to the sermon having been taken down in this way.

§ 39. The pirated text shows all the characteristics that we should expect to find if it were "taken by characterie", with the one exception that it does not very often substitute synonyms for words in the authentic version. On the other hand that it twice gives us a flat contradiction of what Smith meant to say, might be traced to the use of Bright's "dissenting signification". Its grammar throughout is just what we should expect of shorthand. It is always inferior and often spoils the whole sense of a passage and leads to mistakes which would not occur in any version based on Smith's manuscripts or a copy of them. Such a blunder as *giue* for *gaue* (and perhaps *rise* for *rose*) is only to be explained by Bright. Its omissions are not those of a bad copyist

but of a reporter toiling in vain to keep up with the preacher. Its bad spelling and slovenly "get-up" point to a surreptitious origin and are what we should expect in a shorthand version, although of course it is possible to find other explanations for them. The pirated text is obviously the work of at least two people, which again points to note-taking as its origin. It is still usual for shorthand reporters to work in relays. Finally the pirate gives us very much the same kind of text as a number of other sermons that claim to have been "taken by characterie". I consider it most improbable that all these different printers were saying the thing that was not. It is much more likely that Bright's system was improved upon and developed in use. As the shorthand reporters got to understand their business, they would better their technique. They would almost certainly invent more signs, especially for words that had been overlooked by Bright and that were frequent in sermons. Bright's system of straight lines diversified by hooks, curves and loops is capable of almost infinite expansion.

Those who hold that the pirated text of the sermon is a shorthand report will find little difficulty, unless they are already committed to the first-sketch theory, in accepting the same origin for the bad Quartos. It is true that the sermon is better reported than the play, but that was to be expected in any case. It is more important to notice that the Quartos are not uniform in quality and that they vary according to the person speaking. The failings of the Quartos cannot all be attributed to shorthand, it is obvious that the actors themselves were sometimes at fault. The good parts of the Quartos are as good as the sermon. That is to say, where the actors gave Bright's system a chance, it showed itself quite capable of reporting efficiently. Or to look at it from the other side, if we accept the pirated text of the sermon as a shorthand report, we need have no hesitation in attributing the good parts of the Quartos to shorthand. They are of the same quality as the sermon. The advocates of the first-sketch theory can no longer say that the good parts of the Quartos are much too good for shorthand and thus they must be based on some theatre-manuscript, and that if they are

based on a theatre-manuscript, it is obvious that the later Quartos and the Folio, where they differ from it, must be a revision of this manuscript. Smith's sermon gives us every reason to believe that the bad Quartos are also shorthand-reports. It may still be possible to argue that they are shorthand reports of the play as it was before Shakespeare took it in hand or that they are reports of Skakespeare's first sketch: that is another matter. But with Smith's sermons before us, it is not possible to say that anything in these Quartos was beyond the reach of Bright's system of characterie.

[A FRUITFUL SERMON.]

I. Thess. 5. 19, 20, 21, 22.

19 *Quench not the Spirite.* 20 *Despise not Prophecying.*
21 *Trie all things, and keepe that which is good.*
22 *Abstaine from all apparance of euill.*

HAVING lately spoken of these words; *In all things giue thanks, & quench not the Spirite:* Touching the first, I shewed you, that it is an easier thing to obtaine of GOD, than to bee thankfull to him; for moe haue gone away speeders, than haue gone away thankers.[1] Then how the wicked are beholding to GOD aswell as the iust, & therefore it is said, that *the Sunne doth shine vpon the iust and the vniust.*[2] Then how IAACOB came not so bare to LABAN (when he brought nothing with him but his staffe in his hand) as man [A 2 b] commeth into this worlde without strength or staffe to sustaine him, which made the Apostle to aske: *What haue you which you haue not receiued?*[3] therefore. To teach man to be thankfull vnto his Maker, he was not made in *Paradise* the place of ioy and happines, but being made

[1] *Luk.* 17. 17. [2] *Gen.* 19. 13. [3] 1. *Cor.* 4. 7.

[289] THE TRVE TRIAL OF THE SPIRITES.

To the Reader.

Two things we are apt to forget, Gods benefites and our sinnes: for the first, the Lord sayth, I haue loued you, and they say,[1] *Wherein hast thou loued vs? For the second he sayth, Ye haue despised me: and they say, Wherein haue we despised thee?*

[290] THE TRVE TRIAL OF THE SPIRITES.

1. Thess. 5. 19, &c.

19 *Quench not the spirit,*
20 *Despise not prophecying:*
21 *Trie all things, and keepe that which is good.*
22 *Abstaine from all appearance of euill.*

AT the last time which I spake of these wordes, *In all things giue thanks,* and *Quench not the Spirite:* Touching the first, I shewed you that it is an easier thing to obtayne of God, than to be thankful to him: for moe[2] haue gone away speeders, than haue gone awaye thankers. Then how the wicked are beholding to God, aswell as the iust: and therefore it is sayd, that the Sunne doth shine vpon the iust and the vniust.[3] Then how Iacob came [291][4] not so barely to Laban, when he brought nothing with him, but his staffe in his hand: as man commeth into this worlde without strength or staffe to sustain him, which made the Apostle to aske,[5] *What haue you which you haue not receiued?* Therefore, to teach man to be thankfull vnto his maker,[6] hee was not made in Paradise the place of ioy and happines, but being made

[1] *Mal.* 12. 6 *[sic].* [2] *Luk.* 17. 17. [3] *Matt.* 5. 45. [4] *Gen.* 19. 13. [5] 1. *Cor.* 4. 4. [6] *Gen.* 2. 8.

out of *Paradise* he was brought into *Paradise,*[1] to shew how all his ioy & happines came from GOD, & not from Nature, that he might knowe where to bestowe his thanks. Therefore DAVID to persuade all men vnto thankfulnes, saith:[2] *It is a good thing and pleasant to be thankefull.* If he had said, no more but *good,* all which loue goodnesse were bounde to be thankfull; but when he saith not onely *good* but *pleasant* too, all which loue pleasure are bound to be thankful, & therfore as PETERS mother in law, so soon as CHRIST had healed her of a Feuer,[3] rise vp immediatly to minister vnto him: So we so soone as CHRIST hath don any thing for vs, should rise vp im [A 3] mediatly to serue him. AS ANAH when she had receiued a sonne from God, did consecrate him to God againe:[4] fo whatsoeuer we receiue of God, we must giue it to God againe: that is, Vse it to his glorie, & make it one of our meanes to serue him, for all things which we receiue in this life, are giuen vnto vs, lest we should want any meanes to serue God.

Then because the Apostle requireth *thanks* for *al things,* I shewed you that he is not thankfull before God which thanks him only for his benefites, but he is thankfull in deede, which thankes him for his chasticement. It may be while the Lord giueth, many wil say: *blessed be the name of the Lord*; but when the Lord taketh away; who will say *Blessed be the name of the Lord.*[5] There is one example then of PAVLES doctrine, which is: *in all things to giue thankes.* Ther is another example of PAVLS doctrine, which gaue *thankes* to GOD for his *rodde:* For an obedient childe doth not onely kisse the [A 3 b] hand which giueth, but the rod that beateth.

After, speaking of these words, *Quench not the Spirite;* I shewed you that *the Spirite,* doth signifie the gifts of the Spirite: *the Spirite*[6] in the 3. of MATHEW is likened to *fire,* and therefore PAVLE saith well, *Quench not the Spirite,* because fire may bee quenched.

Here I tooke occasion to speake of *zeale,* which is the fire of the *Spirite,* shewing you that GOD is pleased with

[1] *Gen.* 2. 8. [2] *Psal.* 147. 1. [3] *Mat.* 8. [4] 1. *Sam.* 1. [5] *Iob.* 1. [6] *Mat.* 3.

out of Paradise, hee was brought into Paradise, to shew how all his ioy and happines came from God, and not from nature, that he might know where to bestow his thankes. Therefore Dauid to perswade all men vnto thankfulnes, saith, It is a good and pleasant thing to be thankfull.[1] If he had sayd no more but good, all which loue goodnesse were bound to be thankful, but when he saith not onely good but pleasant too, all which loue pleasure are bound to bee thankfull, and therefore as Peters mother in lawe,[2] so soone as Christ healed her of a feauer, rose vp immediatly to minister vnto him, so we so soone as Christ hath done any thing for vs, should rise vp immediatly to serue him. And as Annah[3] when she had receiued a sonne from God, did consecrate him to God againe: so whatsoeuer wee receiue of God, wee must giue it to God againe, that is, vse it to his glorie, and make it one of our meanes to serue him, for [292] all things which wee receiue in this life, are giuen vnto vs, lest we should want any means to serue God. Then because the Apostle requireth *Thankes* for all things, I shewed you that he is not thankfull before God, which thankes him onely for his benefites, but he is thankfull indeede, which thankes him for his chastisement. It may be, while the Lorde giueth, many will say, *Blessed bee the name of the Lord.* But when the Lord taketh, who wil say, *Blessed bee the name of the Lord?* When the Lord did take, Iob[4] sayd, *Blessed be the name of the Lord.* There is one example then of Pauls doctrine, which *in all things gaue thankes.* The Prophet Dauid[5] sayth, *Thy staffe and thy rodde haue comforted me,* there is another example of Pauls doctrine, which gaue thankes vnto God for his rod, for an obedient childe doth not only kisse the hand which giueth, but the rod which beateth.

After speaking of these words, *Quench not the Spirite*; I shewed you that Spirit doth signifie the giftes and the motions of the spirite. The Spirite in the third of Matthew[6] is likened to fire, and therefore Paul sayth well, *Quench not the Spirite,* because fire may bee quenched.

Heere I tooke occasion to speake of zeale, which is the fire of the spirit;[7] shewing you, [293] that God is pleased with

[1] *Psal.* 147. 1. [2] *Matth.* 8. [3] 1. *Sam.* 1. [4] *Iob.* 1. [5] *Psal.* 23. 24. [6] *Matt.* 3. [7] *Matt.* 3. 11.

zeale, as men are pleased with *loue.* But as CHRIST did baptise with fire;[1] so IOHN did baptise with *water:* and, as the HOLIE GHOST[2] descended with *fire;* so he did descend with a *winde* that cooleth *fire,* shewing, that our *zeale* should bee a temperate *zeale* as our Masters was. ESAIAH was commaunded to *crie,* but not to *roare;*[3] the IEVVES might not gather too much *Manna,*[4] no more than they might gather too little: as there is a measure in *knowledge,* so there is a [A 4] measure in *zeale;* that is, bee zealous according to discretion, as PAVLE saith,[5] *Bee wise according to sobrietie.* The Disciples were commended for their *zeale,* when they left all to followe CHRIST:[6] but CHRIST reprooued them for their *zeale,* when they would pray for fire from heauen to consume the SAMARITANES.[7] Therefore *zeale* and *discretion* vnited togeather, are like the two Lions which supported the throne of SALOMON;[8] and hee which hath them both, is like MOYSES for his mildnes, and like PHINEAS for his feruencie: therefore as wine is tempered with water, so let *discretion* temper *zeale.* But I neede not bring water, to quench that fire which is out alreadie, I would rather I could say of you, *you are too zealous,*[9] as PAVL tolde the ATHENIANS they were *too superstitious.* But our sicknesse is not a hot sicknesse but a colde sicknesse; the hot bodie is distempered, but the colde bodie is dead.

Then I shewed you, how *the Spi-*[A 4 b]*rite is quenched,* as a man doeth quench his reason with ouermuch wine: and therefore we saye, when the wine is in, the wit is out; because before he seemes to haue reason, and nowe he seemes to haue none: So our *zeale* and our *faith,* and our *loue* are quenched with sinne. Euerie vaine thought, and euery idle worde, and euerie wicked deede, is like so many droppes to *quench the spirite* of GOD: Some *quench* it with the busines of this worlde: some *quench* it with the lustes of the flesh: Some *quench* it with the cares of the minde: Some *quench* it with long delaies: that is not plying the motion when it commeth, but crossing the good thought with badd thoughtes, and doing a thing when the spirit faith, *do it not*: As ACHAB

[1] *Mat.* 3. 11. [2] *Act.* 2. [3] *Esa.* 58. 2. [4] *Exo.* 16. 18. [5] *Rom.* 12. 3. [6] *Mar.* 10. 23. [7] *Lu.* 9. 55. [8] 1. *King.* 10. 20. [9] *Act.* 17. 22.

zeale, as men are pleased with loue: but as Christ did baptize with fire,[1] so Iohn did baptize with water; and as the holy Ghost descended with fire, so hee did descend with winde, that cooleth fire:[2] shewing that our zeale should be a temperate zeale, as our Masters was. Esaiah was commaunded to crie, but not to roare;[3] the Iewes might not gather too much Manna,[4] no more than they might gather too little. As there is a measure in knowledge,[5] so there is a measure in zeale, that is, Be zealous according to discretion, as Paul sayth, *Be wise according to sobrietie.* The Disciples[6] were commended for their zeale, when they left all to followe Christ: but Christ reproued them for their zeale, when they woulde pray for fire from heauen to consume the Samaritanes. Therefore zeale and discretion vnited together,[7] are like vnto the two Lyons which supported the Throane of Salomon:[8] and hee which hath them both, is like Moses for his mildenes, and like Phineahs for his feruencie: therefore, as wine is tempered with water, so let discretion temper zeale. But I neede not bring water to quench that fire which is out already, I would rather I could saye of you, You are too zealous, as Paul[9] tolde the Athenians, they were too superstitious. But our sicknesse is not a [294] hot sicknesse, but a colde sicknesse, the hot body is distempered, but the colde bodie is dead. Zeale was neuer infamous before our dayes: the Papists are commended, if they be zealous; but the Protestant if hee be zealous, is held in derision.

Then I shewed you how the spirit is quenched, as a man doth quench his reason with ouermuch wine: and therefore we say, when the wine is in, the wit is out; because before he seemes to haue reason, and now he seemes to haue none: so our zeale, and our fayth, and our loue are quenched with sinne. Euerie vaine thought, and euery idle word, and euery wicked deed, is like so many drops to quench the Spirit of God. Some quench it with the busines of this world, some quench it with the lustes of the flesh, some quench it with the cares of the minde, some quench it with long delayes, that is, not plying the motion when it commeth, but crossing the good thought with bad thoughts, and doing a thing when the Spirite sayth, Doo it not; as Achab

[1] *Matt.* 3.11. [2] *Act.* 2. [3] *Esa.* 58.1. [4] *Exod.* 16.18. [5] *Rom.* 12.3. [6] *Mar.* 10.23. [7] *Luk.* 9.55. [8] 1. *King.* 20. [9] *Act.* 17.22.

went to battaile after he had consulted with the Prophet: therefore PAVLE saith; *Grieue not the spirite*,[1] shewing that the Spirite is often grieued before it be quenched, and this is a principaly to be remembred [A 5] that when a man beginnes to grieue and checke, and persecute the *Spirite*, lightly he neuer ceaseth vntill he hath quenched it; that is, vntill he seeme to haue no spirit at all, but walke like a lumpe of flesh.

After *Quench not the Spirite*, followeth *Despise not prophecying:* In the ende of this Epistle PAVLE speaketh like a father which is come to the ende of his life, who because he hath but a while to speake, heapeth his lessons together, which he would haue his sonnes remember, when hee is gone: so PAVL as though hee were set to giue good counsaile, and had no leasure to speake that he would, sendeth the THESSALONIANS a briefe of his minde, which their meditation should after amplifie and expound vnto them: His first aduise is, *quench not the Spirite*: that is, When a good motion commeth, welcome it like a friend, and crosse it not with thy lustes: for lustes are enemies to the benefite of the soule.

[A 5b] The second Admonition teacheth how the first should be kept, *Despise not Prophecying*, and the *Spirite* will not *quench*, because *prophecying* doth kindle it.

The third Admonition teacheth how to make fruite of the second, *Try the doctrines* of them which prophecie, and thou shalt not beleeue errour for truth, but holde the best.

The fourth Admonition is the sum of all, and it commeth last, because it is longest in learning, that is, *Abstaine from all apparance of euill.* This is the summe of all, for he which can *abstaine* not onely *from euil*, but from the *apparance of euill*, is so perfect a man, as can bee found in this sinfull life.

Place all these together, and it is as if PAVLE should say, *Quench not the Spirite by despising of Prophecying, neither despise Prophecying because all doo not Prophecie alike;* but rather when you heare some preach one way, and some another; when you see some follow him, and others fol-[A 6]lowe

[1] *Eph.* 4. 30.

went to battell after he was forbidden. Sometime a man shall feele himselfe stirred to a good worke, as though hee were led to it by the hand; and againe he shall bee frighted from some euill thing, as though he were reproued in his care: then, if hee resist hee shall [295] straight feele the spirit going out of him, and heare a voyce pronouncing him guiltie, and hee shall hardly recouer his peace againe. Therefore Paul saith, *Grieue not the Spirite;*[1] shewing, that the spirite is often grieued before it be quenched: and that when a man begins to grieue, and checke, and persecute the spirite, lightly he neuer ceaseth vntill he haue quenched it, that is, vntill he seeme to haue no spirite at all, but walketh like a lumpe of flesh.

After *Quench not the Spirite*, followeth, *Despise not prophesiyng.* In the ende of this Epistle, Paul speaketh like a Father which is come to the ende of his life; who because he hath but a while to speake; heapeth his Lessons together, which he would haue his sons remember when hee is gone: so Paul, as though he were set to giue good counsaile, and had not leasure to speake that he would, sendeth the Thessalonians a briefe of his minde, which their meditation shoulde after amplifie and expound vnto them.

His first aduice is, *Quench not the Spirite,* that is, when a good motion commeth, welcome it like a friend, and crosse it not with thy lusts. The second admonition teacheth howe the first should be kept, *Despise not prophesiing,* and the spirite will not quench, because [296] prophesying doth kindle it. The third admonition teacheth how to make fruit of the second; Trie the doctrines of them which prophesie, and thou shalt not beleeue errour for truth, but holde the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning; that is, *Abstaine from all appearance of euill.* This is the summe of all, for hee which can abstaine not onely from euill, but from the appearance of euill, is so perfect as a man can bee in this sinfull life: put all these together, and it is as if Paul should say, Quench not the Spirite by despising of prophesying; neither despise prophesying, because all doe not prophesie alike: but rather when you heare some preach one waie and some another, when you see some follow him, and others follow

[1] *Ephes.* 4. 30.

him, doo you trie the doctrines by the Scriptures, as the men of *Berœa,*[1] did, & choose that which is best, and soundest, and truest, hauing alway such an eye to the *Truth,* that you *abstaine from all apparaunce of errour;* so iealous the Holie Ghost would haue vs of our *faith,* that wee set no Article vpon our *Religion,* but that which is an vndoubted *truth;* as MOYSES did nothing in the Tabernacle, but that which was shewed in the patterne set downe before him.

The occasion of these Lessons, seemes to come of this; that there were some among the THESSALONIANS as there be among vs which did forsake all religion, because the Preachers did not agree, or because the liues of Professors giue some offence, therefore PAVL sheweth that there is no cause, why they should mislike the Word for the Preacher; or why they should despise *Religion* for the professour, because the *Word* & the *Religion* is not theirs; for they [A 6 b] can no more be polluted by them than God. Then he concludeth, that seeing it is necessarie, that there shal be alwaies errours and heresies, to *trye* vs; we should also *trye* them, and thereby be prouoked so much the more from errour or heresie, that we abstaine euen from *the appearance* thereof, least we fall into the sinne; this is the scope of these wordes.

Despise not Prophecying. This admonition is as it were the keeper of the former: for by *prophecying the spirite* is kindled, and without *prophecying, the spirite* is quenched, and therefore after *Quench not the spirit,* PAVL saith *Despise not prophecying;* shewing, that as our sinne doeth *quench the Spirite,* so *Prophecying* doeth kindle it: This you may see in the Disciples that went to EMAVS:[2] of whome it is saide, when CHRIST preached vnto them out of the Lawe and Prophetes, *their Spirite was so kindled with his prophecying, that their heartes waxed hoat within them.*

[A 7] This you may see againe in SAVLS messengers, which were sent for DAVID,[3] when they came among the Prophets and heard them prophecie, their Spirite was so kindled, that they could not chuse but prophecie also: in so much, that when SAVL came after himselfe, and hearing the Prophets, as they did, the Spirite came vpon him likewise,[4] & he prophecied too,

[1] *Act.* 17. 11. [2] *Luk.* 24. 32. [3] 1. *Sam.* 19. 20. [4] 1. *Sam.* 19. 23. 24.

him, doe you trie the doctrines by the Scripture, as the men of Berœa did,[1] and choose that which is best, and soundest, and truest, hauing alway such an eye to the truth, that you abstaine from all appearance of errour; so ielous the holy ghost would haue vs of our faith, that we set no article vpon our religion but that which is an vndoubted truth As Moses did nothing in the Tabernacle, but that which was shewed in his paterne. It seemes that there were some among the Thessalonians, as there be among [297] vs, which did forsake all religion because the preachers did not agree, or because the liues of professors gaue some offence, therefore Paul sheweth that there is no cause why they should mislike the word for the Preacher, or why they should despise religion for the professor, because the word and the religion are not theirs which teach it and professe it, but Gods, and therefore cannot be polluted by them no more than God. Then hee concludeth, that seeing it is necessarie, that there shal be alwayes errours and heresies to trie vs, wee should also trie them, and thereby be prouoked so much the more from errour, or heresie, or superstition, that we abstain euen from the appearance thereof, least we fall into the sin; this is the scope of these words.

Despise not prophesying. This admonition is as it were the keeper of the former, for by prophesiyng the Spirite is kindled, and without prophesiyng the Spirite is quenched, and therefore after *Quench not the spirite,* Paule sayth, *Despise not prophesiyng*; shewing that as our sinne doth quench the Spirite, so prophesiyng doth kindle it. This you may see in the Disciples that went to Emaus, of whome it is sayd,[2] when Christ preached vnto them out of the law & the Prophets, their spirite was so kindled with his prophesiyng, that their harts [298] waxed hot within them. This you see againe in Sauls messengers,[3] which were sent for Dauid, when they came among the Prophets & heard them prophesie, their spirite was so kindled, that they could not choose but prophesie also, insomuch that Saul came after himselfe, and hearing the Prophets as they did, the Spirite came vnto him likewise, & he prophesied too;[4]

[1] *Act.* 17. 11. [2] *Luk.* 24. 32. [3] 1. *Sa.* 19. 20. [4] 1. *Sa.* 19. 23.

whereupon it was said: *is* SAVL *also among the Prophets?* This is no maruell that the spirite of man should be so kindled and reuiued, and refreshed with the *word,* for the *word* is called *the foode of the soule:*[1] take away the worde from the soule and it hath no foode to eate, as if you should take foode from the bodie, the bodie would pine: And therefore SALOMON saieth, *without visions the people perish:*[2] that is, without *Prophecying* the people famish. Therefore, he which loueth his soule, had not neede to *despise Prophecying,* for if he despise *Prophecying,* then verily hee famisheth [A 7 b] his owne soule, and is guiltie of her death.

The Apostle might haue said, *Loue Prophecying*, or *honour Prophecying*: But why doth hee forbid, to *despise Prophecying?* Why did CHRIST say[3] *the poore receaue the Gosple,* but to shew that the rich did contemne it? Why doth PAVLE say, *I am not ashamed of the Gosple,*[4] but to shew that manie are ashamed of it? Euen so he saith *Despise not Prophecying,* showing that the greatest honour we giue to Prophets, is not to despise them: and the greatest loue which we carrie to the Word, is not to loath it: if wee doo not despise the Preachers, then we thinke that we honor them inough; and if we doo not loath the Word, then we thinke that we loue it inough: therefore the Apostle saith *Despise not Prophecying,* for *Honour Prophecying.*

Prophecying heere dooth signifie Preaching,[5] as it dooth in *Rom. 1. 14.* Will you knowe why Preaching is called *Prophecying?* To adde more [A 8] honor and renowme to the preachers of the Word; to make you receaue them like Prophets, and then CHRIST saith you shall haue a prophets reward:[6] that is, not such a reward as you giue, but such a reward as God giueth.

Lastly if you marke, PAVLE saith not, *Despise not* Prophets, but *Prophecying;* signifying, that from the contempt of the Prophets, at last we come to despise *Prophecying* too, like the IEVVES when they were offended with the Prophet, charged him *to prophecie no more.*[7] Therefore as CHRIST warned his Disciples,[8] to heare the Scribes and Pharisies, although

[1] *Heb.* 5. [2] *Prou.* 29. 18. [3] *Mat.* 11. 5. [4] *Rom.* 1. 16. [5] *Rom.* 1. 14. [6] *Mat.* 10. 41. [7] *Ier.* 11. 21. [8] *Mat.* 23. 3.

whereupon it was said, *Is Saul also among the Prophets?* This is no maruell, that the spirite of man should be so kindled, and reuiued, and refreshed with the word, for the word is called the Food of the soule;[1] take away the word from the soule, and it hath no foode to eate. As if you should take foode from the body, the body would pine. And therefore Salomon sayth,[2] *Without visions the people perish*: that is, without prophesiyng the people famish. Therefore he which loueth his soule, had no need to despise prophesiyng; for then he famisheth his owne soule, and is guiltie of her death; therefore that Pastor or that Patron, which is the cause why any place doth want preaching, is guilty of their destruction, because he which taketh, or keepeth away the foode, doth famish the body. The Apostle might haue sayd, loue prophesiyng, or honor prophesiyng; but he saith, *Despise not prophesiyng.* And why doth hee [299] forbidde to despise Prophesiyng? Why did Christ saye, *The poore receiue the Gospel?*[3] But to shew that the rich did contemne it. Why doth Paul say, *I am not ashamed of the Gospel?*[4] but to shew that many are ashamed of it. Euen so he sayth, *despise not Prophesiyng;* shewing, that the greatest honour which we giue to Prophets, is not to despise them; and the greatest loue which we carrie to the Word, is not to loath it. If we doe not despise the preachers, then we thinke that we honour them enough: and if we doe not loath the Worde, then we thinke that we loue it enough: therefore the Apostle sayth, *Despise not Prophesiyng,* for Honour Prophesiyng. *Prophesiyng* here doth signifie Preaching, as it dooth in Rom. 1. 14.[5] Wil you know why preaching is called *prophesiyng?* To adde more honor and renoun to the preachers of the word, to make you receiue them like Prophets, and then Christ saith,[6] *you shall haue a Prophets reward;* that is, not such a reward as you giue, but such a reward as God giueth.

Lastly, (if you marke) Paul saith not, Despise not Prophets, but *prophesiyng*: signifiing, that from the contempt of the Prophets, at last we come to despise Prophsiyng too; like the Iewes,[7] who when they were offended with the Prophet, charged him to prophesie [300] no more. Therefore, as Christ warned his disciples,[8] to heare the Scribes and Pharisies, although

[1] *Hebr.* 5. [2] *Pro.* 26. 18. [3] *Mat.* 11. 5. [4] *Rom.* 1. 16. [5] *Rom.* 1. 14. [6] *Mat.* 10. 41. [7] *Ier.* 11. 27. [8] *Matt.* 23. 3.

they did not as they taught, so PAVLE warneth the THESSALONIANS, that if anie Prophets among them doo not as they teach, and therefore seeme worthie to bee despised like the Scribes and Pharisies: yet that they take heede, that they doo not *despise Prophecying*, for the Prophets.

Because the Preachers are despi-[A 8b]sed before the worde be despised; therefore we will speake first of their contempt. CHRIST asked his disciples *what they thought of him?*[1] so I would aske you what you think of Preachers? is he a contemptible person which bringeth the imbassage of GOD?[2] which hath the name of an Angell,[3] & all his wordes are messengers of life? is he a contemptible person? Prophets are of such accompt with GOD, that it is saide:[4] *God will do nothing before he reueale it vnto his Prophets*, so *Prophets* are as it were Gods counsellers. Againe, *Kings, Priestes* and *Prophets* were figures of CHRIST, all these three were annointed with oyle, to shewe that they had greater graces than the rest, but specially the *Prophets* are called *men of God*,[5] to shewe that all which are of GOD wil make much of *Prophets* for Gods sake, therefore women are forbidden[6] to take vpon them to prophecie, least that noble calling should become vile and despised, by [B 1] such vnskilfull handlers of it. Therefore when the Prophet ELISHA would send for NAAMAN the leaper to come vnto him, these were his wordes:[7] NAAMAN *shall knowe that there is a Prophet in* ISRAEL: as though all the glorie of ISRAEL were chiefely in this, that *they* had Prophets and *other* had none. Therfore, when this Prophet was dead, IOASH the King came vnto his corse, & wept ouer his face, & cryed: *O my Father, my father, the charet of Israell & horsemen of the same*:[8] shewing, that the Chariots and horses, & souldiers do not so safegard a citie, as the Prophets which teach it, and pray for it.

[1] *Mat.* 16. 13. [2] 2. *Cor.* 5. 20. [3] *Reuel.* 1. 20. [4] *Amos.* 3. 7.
[5] 1. *King.* 13. 1. [6] 1. *Cor.* 14. 34. [7] 2. *King.* 5. 8. [8] 1. *King.* 13. 14.

they did not as they taught; so Paul warneth the Thessalonians that if any prophets among them doe not as they teach, and therefore seeme worthy to bee despised like the Scribes and Phaaisies, yet that they take heede that they doe not despise prophesiyng for the Prophets. Because the preachers are despised before the word bee despised, therefore we will speake first of their contempt.

Christ asked his Disciples,[1] what they thought of him; so I would aske you, what you thinke of preachers? Is hee a contemptible person,[2] which bringeth the ambassage of God? which hath the name of an Angel?[3] and al his words are messengers of life? Prophets are of such account with God, that it is saide,[4] *God will doo nothing before hee reueale it vnto his Prophets;* so prophets are (as it were) Gods counsellers. Againe, Kings, and Priests, and Prophets were figures of Christ, al these three were anoynted with oyle, to shewe that they had greater graces than the rest: but especially the Prophets are called, *Men of God*;[5] to shew, that all which are of GOD will make much of Prophets for Gods sake. Therefore women[6] are forbidden to take vpon them to prophesie, lest that noble calling should be-[301]come vile and despised, by such vnskifull handlers of. *[sic]* Therefore when the Prophet Elisha would send for Naaman the leaper to come vnto him, these were his words,[7] *Naaman shall know that there is a Prophet in Israel;* as though all the glorie of Israel were chieflie in this, that they had Prophets, and other had none: as if one Parish should triumph ouer another, because they haue a preacher, and the other haue none. Therfore when this Prophet was dead, Ioash the King came vnto his coarse, and wept ouer his face, and cryed; *O my Father, my Father, the Chariot of Israel,*[8] *and horsemen of the same:* shewing, that the Chariots, and horses, and souldiers doe not so safegarde a Citie, as the Prophets which teach it, and praye for it. Therefore when God would marke the Israelites with a name of greatest reproach, he called them, A people which rebuke their Priests: as if he should say, vsurpers of the Priests office: for they rebuke their Priests, which are appoynted to rebuke them.

[1] *Matt.* 16. 13. [2] 2. *Cor.* 5. 20. [3] *Reuel.* 1. 20. [4] *Amos.* 3. 7.
[5] 1. *King.* 13. 1. [6] 1. *Cor.* 14. 34. [7] 2. *King.* 5. 8. [8] 2. *King.* 13. 14.

How ioyfull and glad was LYDEA when shee could draw PAVL and SILAS to her house: *If you thinke mee to be faithfull come to my house:*[1] shewing that neuer any guestes were so welcome to her house before. How tender was the SHVNAMITE ouer ELISHA, that shee built an house to welcome him and to keepe him with her,[2] thinkes [B 1 b] all the places in the house too bad for him, shee built him a newe roome, and made him stay.

How much did the GALATHIANS make of PAVL,[3] that he saith *They would pull out their own eyes to do him good;* So once a Prophet was esteemed like a Prophet, and hath hee bid you despise them nowe, which bad you to honour them before? Noe, PAVL chargeth vs to receiue our teachers, as he was receiued himselfe, saying:[4] *Hee which laboureth in the worde is worthie of double honour*: That is, the Preachers (after a sort) are as well to be honoured as the ruler.

AARON and MOYSES were brethren. If AARONS[5] *Vrim* and *Thumi* would haue serued: MOYSES rodde & staffe shoulde not haue needed. But when the tongue could not perswade, then the rodde did compell.

AS PAVL sheweth the THESSALONIANS, how the Preachers of the word should be honoured, so [B 2] he teacheth the PHILLIPPIANS[6] how to honour their teachers, saying: *Receiue him in the Lorde with great gladnes, and make much of such:* that is: shew your selues so glad of him, *that he may be glad of you.* Haue you need to be taught, why *Paul* would haue you make much of such, Because they are like *Lampes,* which consume themselues to giue light to other: so they consume themselues to giue light to you, because they are like a *Henne* which clocketh her chickens together from the Kite: so they clocke you together from the Serpent; because they are like the *Shout* which did beat downe the walles of IERICHO:[7] so they beat downe the walles of sinne, because they are like the fierie *Piller* which went before the *Israelites* to the *land of Promise* for they goe before you to the *land of promise*; because they are like MOSES,[8] which stept betweene the plague and the people, because they are like *good Andrewe*, that

[1] *Act.* 16. 15. [2] 2. *King.* 4. 10. [3] *Gal.* 4. 15. [4] 1. *Tim.* 5. 14. [5] *Exo.* 28. 30. [6] *Phil.* 2. 29. [7] *Iosu.* 6. 20. [8] *Exo.* 13. 20.

How joyfull & glad was Lydea when she could drawe Paul and Sylas to her house?[1] *If you thinke me to be faithfull* (sayth she) *come to my house:* shewing, that neuer any guests were so welcome to her house before. How tender was the Shunamite ouer Elisha,[2] that [302] she built an house to welcome him, and to keepe him with her; thinking al the places in her house to bad for him, she built him a new roome, to make him staye with her. How much did the Galatians make of Paul,[3] that he sayth, they would pull out their owne eyes to doe him good: So once a Prophet was esteemed like a Prophet. And hath he bid you despise them now, which bad you to honour them before? No, Paul chargeth vs to receiue our teachers, as hee was receiued himselfe: saying, *He which laboureth in the word, is worthie of double honour;*[4] that is, the Preacher (after a sort) is more to be honoured than the Ruler: for Aaron was the elder brother, but Moses was the yonger brother; & therefore if there be any appendix, the Magistrate is the appendix: for if Aarons Vrim & Thumi[5] would haue serued, Moses rod and staffe should not haue needed; but when the tongue could not perswade, the rod did compell, & so came in the Magistrate. As Paul sheweth the Thessalonians how the Preachers of the Word should bee honoured, so he teacheth the Philippians how to honour their teachers:[6] saying, *Receiue him in the Lorde with great gladnesse, and make much of such;* that is, shew your selues so glad of him, that hee may bee glad of you. Haue you neede to be taught [303] why Paul would haue you make much of such? Because they are like Lampes, which consume themselues to giue light to other; so they consume themselues to giue light to you: because they are like a Henne, which clocketh her Chickens together from the Kite; so they clocke you together from the Serpent: because they are like the showte which did beate downe the walls of Iericho;[7] so they beate downe the walls of sinne: because they are like the fiery piller which went before the Israelites to the Land of Promise;[8] so they goe before you to the Lande of Promise: because they are like good Andrewe, which

[1] *Act.* 16. 15. [2] 2. *King.* 4. 10. [3] *Gal.* 4. 15. [4] 1. *Tim.* 5. 14. [5] *Exod.* 28. 30. [6] *Phil.* 2. 29. [7] *Iosua.* 6. 20. [8] *Exod.* 13. 21.

shewd his brethren the *Messias*,[1] [B 2 b] so they call you to see the MESSIAS,[2] and therefore make much of such. If wee should make much of Prophets, how much should wee make of *prophecying?* If wee should loue our instructers, how much should wee loue instruction?

SIMEON[3] keeping in the Temple met with CHRIST, so many hearing the word haue met with knowledge, haue met with comfort, haue met with peace, haue met with saluation, but without the word neuer any was conuerted to GOD, therefore whensoeuer the word is preached euery one may say to himselfe as the Disciples saide to the blind man;[4] *Be of good comfort hee calleth thee:* Be of good comfort the Lorde calleth thee, But when the word is not preached, then euery man may say to himselfe, *Beware the Diuell calleth thee.* When the Prophets went from IERVSALEM, then sword and famine, and pestilence, and all the plagues of God rayned vpon them, euen as the fire came vpon SODOM[5] [B 3] so soone as LOT was gone out.

There be two trades in this land, without which the Realme can not stand, and one is the Queenes souldiers, and the other is the Lordes souldiers, and the Lordes souldiers are hardly vsed like the Queenes souldiers; for from the Merchant to the Porter, no calling is so despised, so contemned, so deryded, that they may begg for their seruice: for their liuing is turned to an almes; one saith MOYSES is *quis*: that is, the Magistrate is some bodie: but AARON is *quasi quis:* that is, the Minister is no body, because no bodie is despised like him. *Receiue a Prophet in the name of a Prophet;* nay, receiue a Prophet in the name of an enimie, as AHAB receiued ELIAH, *Art thou here mine enimie?*[6] If PAVL had liued in our dayes, hee would not haue saide, *Despise not the Prophets,* but persecute not the *prophets:* for he should haue seene, not onely despisers of the Prophets, but mockers of them; not onely mockers [B 3 b] but slaunderers of them; not onely slaunderers, but hunters, biters, and smiters of them.

[1] *Iohn.* 1. 41. [2] *Iohn.* 1. 41. [3] *Luke.* 2. 28. [4] *Mar.* 10. 49.
[5] *Gen.* 19. [6] 1. *King.* 21. 20.

called his brother to see the Messias;[1] so they call you to see the Messias: and therefore make much of such.

If wee shoulde make much of Prophets, how much shoulde wee make of Prophecying? If we should loue our Instructors, how much should wee loue instruction? Symeon keeping in the Temple,[2] met with Christ; so manie hearing the Worde, haue met with knowledge, haue met with comfort, haue met with peace, haue met with saluation: but without the Worde neuer any was conuerted to God. Therefore whensoeuer the Word is preached, euery one may saye to himselfe, as the Disciples sayd to the blind [304] man,[3] *Be of good comfort hee calleth thee:* Be of good comfort, the Lorde calleth thee: but when the word is not preached, then euerie man may say to himselfe; beware, the diuell calleth thee. When the Prophets went from Ierusalem, then sword, and famine, and pestilence, and all the plagues of God rained vpon them, euen as fire came vpon Sodome,[4] so soone as Lot was gone out: therefore what may those Lands feare, which vse their Prophets, as the Iewes vsed them which sent them. Amos calleth it an euill time, wherein the prudent keepe silence, Chapt. 5. vers. 13. therefore this is an euil time, wherein the prudent are silent.

There be two trades in this Land, without which the Realme cannot stand; and one is the Queenes souldiers, and the other is the Lords souldiers, and the Lords souldiers are handled like the Queenes souldiers, for from the Merchant to the porter, no calling is so despised, so contemned, so derided, that they may beg for their seruice; for their liuing is turned into an almes. One sayth, that Moses is *Quis,* that is, the Magistrate is some bodie: but Aaron is *Quasi quis,* that is, the Minister is no bodie, because no bodie is despised like him. Receyue a Prophete in the name of a Prophet: nay, Receyue a Pro-[305]phet in the name of an enemy, as Ahab receiued Elias; Art thou here mine enemie?[5] If Paul had liued in our daies hee would not haue said, *Despise not the Prophets,* but persecute not the Prophets, for he shuld haue seen not onely despisers of the Prophets, but mockers of them, not onely mockers, but slanderers of them, not onely slanderers, but hunters and biters, and smiters of them.

[1] *Ioh.* 1. 43. [2] *Luk.* 2. 28. [3] *Mar.* 10. 49. [4] *Gen.* 19. 24. [5] 1. *King.* 21. 20.

Charme the charmer neuer so sweetely, let his song be neuer so pleasaunt, yet manie Adders are readie to stop their eares, and to stop his mouth; like a Bird which is smitten in her song, of the Archer whome shee singeth vnto; euen as SAVL[1] let his speare flie at DAVID while he played vppon his harpe to solace and comfort, and driue the euill spirite from him. Once they did builde houses for *the Prophetes* like the *Shunamite,*[2] but now they take their houses from them, and thinke they doo GOD good seruice when they make them, and theyr wiues, and their children, and theyr seruants beggars. Once PAVL said to TIMOTHIE, *let no man despise thy youth:*[3] shewing, that Preachers shuld not be despised for their *youth;* but nowe they despise the young Prophets & the old too with great contempt.

[1] 1. *Sam.* 19. 10. [2] 2. *Ki.* 4. 10. [3] 1. *Ti.* 4. 12.

Ioseph[1] was troubled so soone as he began to feed his Fathers sheepe, so the Pastours are troubled so soone as they beginne to feede their fathers sheepe, euery man thinkes to finde friends against them, and though there be no lawe to hurt them, yet no man feares to accuse them, because authoritie doth disfauour them, they cannot tell how to preach, nor what to say, because there bee so many Ahabs which would haue them say that which pleaseth them, though it be not true.[2] Charme the charmer neuer so sweetely, let his song be neuer so pleasant, yet many adders are ready to stop their eares, & stop his mouth, like a birde which was smitten in her song, of the Archer whom she singeth vnto, euen as Saul[3] let his speare flie at Dauid, while he played vpon his harpe to solace and comfort, and driue the euill spirite from him: so while we play vpon Dauids harpe to solace & comfort, and driue [306] the euill spirite from you, many let the dartes of reproach, and the arrowes of slaunder flie at vs; saying, as the woman[4] said to Eliah, *If thou hadst not beene, my childe had not died:* If wee had not been, their peace had not died; if we had not been, their sports had not died; if we had not been, their customes, and their titles, and their honors had not died. And why should not Herode and Archelaus die,[5] which sought the death of the childe? Why should not any custome, or honour, or pleasure die, which seeketh the death of religion? *Alas* (saith Ieremiah)[6] *what haue I done, that all men should curse mee?* If we do but preach the truth, you should not hate vs for the truth? Now Obadiah[7] had neede to hide the Prophets again to saue them out of prison, where is Rahad[8] that she might conuey away the seruants of God? Once Baals[9] prophets were punished, but now Christes Prophets are punished: once they did aske, *Where is the Seer that he may teach vs?*[10] but now they aske, where is the Seer, that we may take him? once they did builde houses for the prophets, like the Shunamite;[11] but now they take their housei *[sic]* from them, and think they doo God seruice, when they make them, & their wiues, & their children, & their seruants beggers; once Paul said to Timothie,

[1] *Gen.* 37. 4. [2] 1. *King.* 22. 13. [3] 1. *Sa.* 19. 20. [4] 1. *King.* 17. 18. [5] *Mat.* 2. 15. [6] *Ier.* 15. 10. [7] 1. *King.* 18. 3. 4. [8] *Iosua* 2. 1. [9] 2. *King.* 10. 19. [10] 1. *Sam.* 9. 9. [11] 2. *King.* 4. 10.

How is the *double honour* tourned [B 4] to single honour? Nay, how is our *honour* tourned to dishonour. *If I be a master* (saith GOD) *where is my feare?*[1] So, if we be *Prophets*, where is our *Reuerence?* Dooth not the contempt of *Prophetes* crye vnto GOD, as well as *the bloud of* ABEL?[2]

When the Messengers which were sent vnto the *Vineyarde* for *fruites*, were beaten of them which should haue laden them, then it is said, that *the Lord of the Vineyarde waxed wroth, and said, that hee would let the Vineyarde vnto others,*[3] *which shoulde yeelde vnto him the fruites thereof.*

The meaning of this Parable is this, that when the Preachers and Teachers which CHRIST sendeth to his Church for fruites, are abused and persecuted or contemned and scorned by those whom they (by him appoynted) doo call vnto the heauenly banket; then will he remooue the glorie of their *Light*, and the sweet comfort of *his Gosple* to others [B 4b] which will yeeld him the fruits therof. Therefore what may those feare which haue vsed CHRISTS Ambassadours, as AMMON[4] vsed DAVIDS Ambassadours. IERVSALEM is left without one Prophet, because she despised them. SODOM was burned because she despised LOT: and the whole world was drowned because it despised NOAH. And are not these examples written for our warning.

The time came when SAVL sought for a Prophet,[5] and GOD woulde not aunswere him by Prophets, because he had despised his Prophets before, so the time commeth, when you shall aske, *Where is the Seer*, and they shall say, he is *rapt* away like ELIAS,[6] a Prophet was amongst vs, but when he was despised in IERVSALEM, he was sent to NINEVEH, *is not iudgement begun alreadie?* doth not the Gospel stand at the dore, as if shee were readie to take her leaue? are wee not come from despising of Prophets, almost [B 5] to the despising of prophecying too. Doo not many walke in the streetes, while wee preach in the Temple?

The beastes came to the Arke to saue themselues,[7] and men will not come to the Church to saue themselues. But wee may cry vnto them as the children did vnto their fellowes

[1] *Mal.* 1. 3. [2] *Gen.* 4. 10. [3] *Mat.* 21. 43. [4] 2. *Chro.* 10. 4.
[5] 1. *Sam.* 28. 6. [6] 2. *King.* 2. 2. 11. [7] *Gen.* 7. 9.

Let no man despise thy [307] *youth*;[1] shewing that preachers should not be despised for their youth: but now they despise the yong prophets and the old too. How is the double honor turned to single honour? nay, how is our honour turned to dishonour. *If*[2] *I be a Master* (saith God) *where is my feare?* so, if we be prophets, where is our reuerence? doth not the contempt of prophets cry vnto God, as well as the blood of Abel?[3] When the messengers which were sent vnto the vineyard for fruit, were beaten of them which should haue laden them; then it is said that the Lord of the vineyard waxed wroth,[4] and said that he wold let the vineyard vnto others, which should yeeld him the fruites thereof. The meaning hereof is this, that when the preachers & teachers which Christ sendeth to his Church for fruits, are abused and persecuted of them whom they call to the banket, then he will remooue their light and his Gospell to other which wil yeeld him the fruites thereof. Therefore what may this Land feare, which hath vsed Christs ambassadors as Ammon vsed Dauids ambassadors?[5] Ierusalem is left without one prophet because she despised them, Sodom was burned because she despised Lot, and the whole world was drowned because it despised Noah; and are not these examples written for our warning? The time came that Saul[6] sought for [308] a Prophet, and God would not answere him by Prophets, because he had despised his Prophets before: so the time commeth when you shall aske where is the seer? and they shall say, he is rapt away like Elias:[7] a Prophet was amongst vs, but when he was despised in Ierusalem, he was sent to Nineueh. Is not iudgment begun alreadie? Doth not the Gospell stand at the doore, as if she were ready to take her leaue? Are we not come from despising of Prophets almost to the despising of Prophecying too? Do not many runne vnto the rulers, as yong Ioshua ranne to Moses, and crie master, forbid them to prophecie? Do not many walke in the streetes while we preach in the Temple? The beastes[8] came to the arke to saue themselues, and men wil not come to the Church to saue themselues: but we may cry vnto them as the Children did to their fellowes

[1] 1. *Tim.* 4. 12. [2] *Mal.* 1. 3. [3] *Gen.* 4. 10. [4] *Mat.* 21. 43.
[5] 2. *Chro.* 10. 4. [6] 1. *Sam.* 28. 6. [7] 2. *King.* 2. 11. [8] *Gen.* 7. 9.

in the market: *Wee haue pyped vnto you & you would not daunce. Wee haue lamented vnto you, and you would not mourn.*[1] Some come to heare vs, but they come as *Naaman* came to *Elisha,* when the Prophet had told him what hee shoulde doe,[2] hee mocked him for it, and thought that he knew a better way than that himselfe. So they come to heare vs, but they thinke they can teache vs. But they must remember that *Paul* saith:[3] *God hath chosen the foolish to confound the wise.* Therefore, if they thinke themselues wise, let them thinke vs these fooles whome God hath chosen to confound them. For although at all other times wee are as plaine and simple as *Iacob*, yet at [B 5 b] this time wee haue a promise, and it is giuen to vs for your sake, to speake sometime that which wee conceiue not our selues, because the houre is come when God hath appointed to call some of you, as he hath done some of you before: therefore as the Princely spirite came vppon SAVL when he shuld reigne, to teach him how he should rule; so the Propheticall spirite commeth vpon Teachers when they should teach, to teach them how they should speak: therefore as CHRIST was content to be baptised of IOHN, so be you contented to be instructed of vs; that if we be more simple than you, the glorie of GOD may appeare more in conuerting you by vs.

Hath not this despising of the preachers, made the Preachers almost despise preaching? The peoples neglect of the Prophets, hath made the prophets neglect *Prophecying.* The Diuell stirres up this carelesnes in mens hearts, to the intent our ingratitude may mooue the Lord to take from [B 6] vs as from the IEVVES both our *Prophetes* and our *Prophecying,* and so leaue vs to a senselesse securitie that most commonly forerunneth destruction.

What mooueth so manie that would put their hands to the plough, and studie diuinitie, looke backe to lawe or phisicke, or trades, or anie other thing, rather than they wil enter into this contemptible calling, but onely the consideration of our contempt and beggerie. And *is not the Arke then readie to depart from* ISRAEL? Now if you will knowe, what makes *Prophets* and *Prophecying* despised more fully, you may see first in *Ieroboams* Priests,

[1] *Matt.* 11. 17. [2] 2. *King.* 5. 11. [3] 1. *Cor.* 1. 27.

in the market,[1] *We haue piped vnto you and you would not daunce,* wee haue lamented vnto you, and you woulde not mourne. Some come to heare vs, as Naaman came to Elisha, when the Prophet had tolde him what he should doe, he mocked him for it,[2] he thought that he knew a better way than that himselfe? So they come to heare vs: but they think they can teach vs, but they must remember that Paul[3] saith, *God hath chosen* [309] *the foolish to confound the wise;* therefore if they thinke themselues wise, let them thinke vs those fooles whom God hath chosen to confound them. For although at all other times we are plaine and simple as Iacob, yet at this time we haue a promise, and it is giuen to vs for your sake, to speake sometime that which we conceiue not our selues, because the houre is come wherein God hath appointed to call some of you, as he hath done some of you before, therefore as the princely spirite came vpon Saul when hee shoulde raigne,[4] to teach him how hee should rule, so the propheticall spirite commeth vpon Preachers when they should teach, to teach them how they should speake: therefore as Christ was content to bee baptised of Iohn,[5] so bee you content to bee instructed of vs, that (if wee bee more simple then you) the glorie of God may appeare more in conuerting you by vs.

Hath not this despising of the Preachers, almost made the preachers despise preaching? the peoples neglect of the prophets hath made the Prophets neglect prophesying? the Nonresident keepes himselfe awaie, because hee thinkes the people like him better, because hee dooth not trouble them. And the droane neuer studieth to preach, for hee [310] saith, that an Homilie is better liked of than a Sermon: and they which would studie Diuinitie aboue all, when they looke vpon our contempt, and beggerie, and vexation, turne to Lawe, or Phisicke, or trades, or any thing, rather than they will enter this contemptible calling. And is not the Arke then readie to depart from Israel?

Now if you will knowe what makes Prophets and prophecying so despised, you may see first in Ieroboams priests.

[1] *Matt.* 11. 17. [2] 2. *King.* 5. 11. [3] 1. *Cor.* 1. 27. [4] 1. *Sa.* 11. 6. [5] *Matt.* 3. 18.

it is said that *Ieroboam made Israel* to sinne,[1] that is, *Ieroboam* mada *Israel* to contemne religion, because *he made Priests of the basest of the people*,[2] therefore they which make *Priests* like *Ieroboams Priests* make the people contemne the Priests and Religion too.

Why might none carrie the Arke of the couenant but the Leuits?[3] [B 6 b] was it not least the Arke which is a signe of God should be despised, therefore none should meddle with the Word, which is, *the Lawe of God*, but they which are fit, least they make it despised.

The second thing which makes *Prophets* and *Prophecying despised*, is the rudenesse and negligence of them, which are able to doo well in their Ministerie, and yet doo contrarie. It is said of *Hophni*[4] and *Phineas* that by their corrupt sacrificing, they made the people abhorre the sacrifices: so, manie by their slubbering of the Word (for want of studie & meditation) doo make men thinke that there is no more wisedome in the Word of God, than they shewe out of it.

There is a kinde of Preachers risen vp but of late, which shroud and couer euerie rusticall and vnsauerie, and childish, and absurde Sermon, vnder the name of the simple kinde of teaching, like the Papists Priests, which make *Ignoraunce* the *Mother of Deuotion*: but indeede to [B 7] preach simply, is not to preach rudely, nor vnlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest that dooth heare may vnderstand what is taught, as if he did heare his name. But if you will knowe what makes manie

[1] 1. *King*. 15. 26. [2] 1. *King*. 13. 33. [3] *Deut*. 10. 8. [4] 1. *Sam*. 2. 17.

It is saide, *that Ieroboam made Israel to sinne;*[1] that is, Ieroboam made Israel to contemne Religion, because he made priests of the basest of the people;[2] therefore they which make priests like Ieroboams priests, make the people contemn the priests and religion too. Why might none carrie the Arke but the Leuites?[3] Was it not least the Arke (which was a signe of GOD) should be despised? Therefore none should meddle with the Word (which is the lawe of God) but they which are fit, least they make it despised. Anna[4] said, *I will not offer the childe to God, before he be weaned;* that is, before he be taken from the dugge: but now they offer their children to God, before they be weaned, before they can go, before they can speak; and sende them to fight the Lords battailes, before they haue one stone in their hande to [311] fling at Goliah; that is, one Scripture[5] to resist the Tempter. This is either because the Patrones, or the Bishoppes haue lime vppon their fingers; which makes them like blinde Isaac,[6] that they take no heede whome they blesse.

The second thing which makes prophets and prophecying despised, is the lewdnesse and negligence of them that are able to doe well in their Ministrie, and yet doe contrarie. It is said of Hophni and Phineas,[7] that by their corrupt sacrificing, they made the people abhorre the sacrifices; so, manie by their slubbering of the Word, (for want of studie and meditation) doe make men thinke, that there is no more wisedome in the word of GOD, than they shew out of it: and therefore they stay at home, and say, they knowe as much as the preacher can teach them.

There is a kinde of Preachers risen vp but of late, which shrowde and couer euerie rusticall and vnsauerie, and childish, & absurde sermon, vnder the name of the simple kinde of teaching, like the Popish priestes, which make Ignorance the mother of deuotion: but indeede to preach simplie, is not to preache rudelie, nor vnlearnedlie, nor confusedly, but to preach plainlie and perspicuouslie, that the simplest man may vnderstand what is tanght [312] as if he did heare his name. Therefore if you will knowe what makes many

[1] 1. *King.* 15. 26. [2] 1. *King.* 13. 33. [3] *Deu.* 10. 18. [4] 1. *Sam.* 1. 22. [5] *Mat.* 4. [6] *Gen.* 27. 11. [7] 1. *Sam.* 2. 17.

Preachers preach so barely & loosely and simply? It is your owne simplicitie which makes them thinke, that if they goe on, & say something, all is one, and no fault will be found, because you are not to iudge in nor out: and so, because wee giue no attendance to doctrine as PAVL teacheth vs.[1] Yea, it is almost come to passe, that in a whole Sermon, the hearer can not picke out one note more than he could gather himselfe: In the 48. of IEREMIE, there is a curse vpon them which doo the busines of the Lord negligently: truely I can not tell whome the Prophet meaneth. These woulde not haue *Prophets* and *Prophecying despised*, and yet they are a meanes to make both despised themselues.

[B 7 b] The last thing which makes *Prophets* and *Prophecying despised*, is the diuersitie of minds, while one holds one way, & another another way, some leaue all and will be of no religion vntill both parties agree; as if a patient should pine himselfe and eate no meate at all, because one Phisitian saith, that this meate will hurt him, and another saith that that meate will hurt him: these are the the three great enemies which make vs, and our labours so vulgarly despised.

Now what shall wee aunswere to our *Despisers? Reioyce not against me, O my enemie* (faith the Church), *for*[2] *I shall be praised*: so, *Despise not the Prophets, O ye Ismaelites*, for they shall be honoured.

PETER saith to *Ananiah* and *Saphira;*[3] *You haue not lyed vnto man, but vnto* GOD: *for you haue not despised man, but* GOD. For so our Sauiour CHRIST saith,[4] *Hee which despiseth you, despiseth me; and hee which despiseth me, despiseth him that sent mee.*

[1] *Mat.* 4. [2] *Micah.* 7. [3] *Act.* 5. 3. [4] *Luke.* 10. 16.

Preachers preach so barely, and loosely, and simplie, it is your owne simplicitie, which makes them thinke that if they goe on and say some thing, all is one, and no fault will be found because you are not able to iudge in or out; and so because they giue no attendance to doctrine, as Paul teacheth them,[1] it is almost come to pas that in a whole Sermon the hearer cannot picke out one note more than hee could gather himselfe. Wheate is good, but they which sell the refuse of wheate are reproued, Amos the eight Chapter and sixt verse: so preaching is good, but this refuse of preaching is but like swearing, for one taketh the name of God in vain, and the other takes the word of God in vaine. As euerie sound is not musicke, so euerie Sermon is not preaching, but worse then if he should reade an Homelie. In the eight and fortieth of Ieremiah, there is a curse vpon them which doe the businesse of the Lord negligently. If this curse doo not touch them which doe the chiefest businesse of the Lorde negligently, truelie I cannot tell whome the Prophet meaneth. These woulde not haue prophesying despised, and yet they make it despised themselues.

[313] The last thing which makes Prophets and *prophecying* despised, is the diuersitie of minds, while one holdeth one way, and another another way, some leaue all, and will bee of no Religion, vntill both parties agree: as if a patient should pine himselfe and eate no meate at all, because one phisition saieth, that this meate will hurt him, and another saieth, that meate will hurt him. These are the three enemies, which make vs and our labours despised.

Now what shall we answere to our despisers? *Reioyce not against mee, O mine enemie!*[2] (saith the Church) *for I shall be raised:* so, Despise not the prophets, O yee Ismaelites! for they shall be honored. Peter saith to Ananias and Saphira,[3] *You haue not lied vnto men, but vnto God;* so, you haue not despised man but God; for Christ saith, *He which despiseth you, despiseth mee.*[4] When Sathan slewe Iobs seruants,[5] his mallice

[1] 1. *Tim.* 4. 16. [2] *Micah.* 7. [3] *Act.* 5. 3. [4] *Luk.* 10. 16. [5] *Iob.* 1. 16.

[B 8] When Sathan slew IOBS seruants,[1] his mallice was against IOB: so when you *despise* GODS seruaunts, your presumption is against GOD; for *that which you doo vnto them* (sayth CHRIST) *you doo vnto mee.* Why then, if they *despise* CHRIST,[2] they shall be *despised* of CHRIST: for he told *Saul,* that *he spurned agaynst the pricke:* that is, he spurned agaynst that, which would spurne agaynst him. Therefore, if you giue vnto CHRIST when you giue vnto the poore. And if you honour CHRIST when you honour his Prophets; as you giue vnto the poor for CHRIST his sake: So despise not the Prophets for Christes sake: if for all this wee must be despised still, then this is our remedie, PAVL saieth: *Whatsoeuer wee are to you, yet wee are a sweete sauour to God,*[3] *both in them which are saued, and in them which perish.* That is though we bring him word that you will not come to the banquet, yet wee shall be welcome without you, and so much of that.

[B 8 b] After *Despise not Prophecying,* followeth, *Trie all things:* as if he should say; *Despise not Prophecying,* lest you beleeue error for truth, for as among rulers there be bad rulers, so among *Prophets,* there bee false Prophets. This made Christ warne his Disciples[4] to beware of the leauen of the Pharises, that is of their false doctrine: This made IOHN[5] say *Trie the Spirites*; and therefore we reade in the 17. of the *Acts,*[6] how the men of *Berœa* would not receiue PAVLS doctrine before they had tried it, and howe did they trie it? It is saide that they *Searched the Scripture,* this is the way which PAVL would teach you to trie other euen as he was tried him selfe, wherby you may see that if you vse to reade the Scriptures, you shall be able to *trie all doctrines,* for *the word of God is the touchstone* of euerything, like the *Light*[7] which GOD made to illuminate all his creatures, so is the Scripture to decide all questions, euery doubt must come to the worde and all controuersies must bee [C 1] ended at this tribunall; the Scripture must speak, which is right, & which is wrong: which is trueth, & which is errour: and all tongues must keep silence to heare it. So GOD hath ap-

[1] *Iob.* 1. 16. [2] *Mat.* 10. [3] 2. *Cor.* 2. 15. [4] *Mar.* 8. 25.
[5] 1. *Iohn.* 4. 1. [6] *Act.* 17. 11. [7] *Gen.* 1. 2.

was against Iob: so, when you despise Gods seruants, your presumption is against God; for[1] *That which you doo vnto them* (saith Christ) *you do vnto me.* Why then if they despise Christ, Christ wil despise them, for he tolde Saul that he spurned against the pricke; that is, he spurned against that which would spurne against him. Therefore, if you giue vnto Christe when you giue vnto the [314] poore; and if you honour Christ when you honour his Prophetes: as you giue vnto the poore for Christs sake, so despise not the prophets for Christs sake. If for all this we must be despised stil, then this is our remedie, Paul saith,[2] *Whatsoeuer wee are to you: yet we are a sweete sauour to God, both in them which are saued, and them which perish*: that is, though we bring him word that you will not come to the banquet, yet we shal be welcome without you. And so much of that.

After *Despise not Prophecying*, followeth, *Trie all things*: as if hee should say, Despise not Prophecying; but for al that trie Prophecying, least you beleeue errour for truth: for as among Rulers, there bee bad Rulers; so among prophets there be false prophets. This made Christ warne his Disciples[3] to beware of the leauen of the Pharisies, that is, of their false doctrine. This made Iohn say, *Trie the Spirites.*[4] And therefore wee reade in the seauenteenth chapter of the Actes of the Apostles and the eleauenth verse how the men of Berœa would not receiue Pauls doctrine before they had tried it, and how did they trie it? It is said, that they searched the Scripture. This is the waie which Paul woulde teach you to trie other whereby hee was tried himselfe: whereby you may see, that if [315] you vse to read the Scripture, you shall bee able to trie all doctrines: for the word of God is the touchstone of euerything, like the light[5] which God made to behold all his Creatures; so is the Scripture to decide all questions, euerie doubt must come to the Word, and all controuersies must be ended at this Tribunal, the Scripture must speake which is right, and which is wrong, which is truth, and which is errour, and all tongues must keepe silence to heare it: so God hath ap-

[1] *Matt.* 10. [2] 2. *Cor.* 2. 15. [3] *Mar.* 8. 25. [4] 1. *Iohn.* 4. 1. [5] *Gen.* 1. 2.

pointed that the Iudge of our controuersies, which he saith in the 12. of IOHN,[1] *shall iudge vs in the last day.*

Here a man may aske, if it be so, that God woulde haue vs trye all our religion by the Scripture, and not by Fathers, nor by doctours, nor by Councels, nor by Angell, nor by Pope: How then doe the Papistes saye, we must beleeue as the Church beleeueth, and neuer looke into the Scripture whether our teachers saye as GOD sayth, but take it vppon their credite, as a blinde man eateth his meate: a man trieth his horse which must beare him, and shall he not trye his faith which must saue him?

PETER saith: *Let euery one be able to giue a reason of his faith.* Is this [C 1b] a reason to saye, I beleeue so, because ROOME beleeueth so; or rather because the Word of GOD dooth teach me so? It will not be an auailable aunswere for them which dye in heresie, superstition or blindnesse, to say, the Priestes taught vs so: no more than it serued the first woman EVE to say,[2] the Serpent taught her so: for GOD saith, *Bee not deceiued*, neither by Serpent, nor by Prophet, nor by Angell: Therefore I conclude with the Apostle PAVLE, *Despise not Prophecying*, least the Gospel bee taken away from you; and yet *trie Prophecying*, least you receiue errour for truth, and mens dreames for doctrine.

As wee are to trye doctrines, so PAVL would haue vs to *trye our thoughtes* and *speaches*, and our *actions:* therefore hee saieth: *Trye all things.* Hee doeth not bid vs take a taste of all sinnes and vanities, as SALOMON did, to trye them, for they are tryed alreadie; but that wee [C 2] should set the worde of GOD alway before vs like a rule, and beleeue nothing but that alone which it teacheth, loue nothing but that which it prescribeth, hate nothing but that which it forbiddeth, and doo nothing but that which it commaundeth: and then wee *Trye all things* by the *Word of God.* As the *Eunuch* sayd, *How shoulde I vnderstand without an Interpreter?*[3] so thou maist say, how should I *trie* without the *Word*, which is, *the touchstone of good and euill.*

Now, when wee haue tryed by the worde of God, which is trueth, and which is errour: which is light, and which is

[1] *Iohn.* 12. 48. [2] *Gen.* 3. 13. [3] *Acts.* 8. 31.

pointed that the Iudge of our controuersies, which hee saith in the twelfth chapter of Iohn and the eight and fortieth verse, *shall iudge vs in the last daie.* Heere a man may aske, If it be so that God woulde haue vs to trie all our Religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councells, nor by Angell, nor by Pope; how then doe the Papists say, we must beleeue as the Church beleeueth? and neuer looke into the Scripture, whether our teachers say as god saith, but take it vpon their credite, as a blinde man eateth his meate.

A man trieth his horse which must beare him, and shall hee not trie his faith which must saue him? Paul saith, *Let euerie one bee able to giue a reason of his faith.* Is this a reason of our faith to say, I beleeue so, because Rome beleeueth so? or rather because that [316] the word dooth teach me so. It will not answere for them which die in heresie, to say, the Priests taught vs so; no more than it would excuse Eue to say, the Serpent taught her so:[1] for God saith, *Be not deceiued*, neither by serpent, nor by Prophet, nor by Angell. Therefore I conclude with Paul, *Despise not Prophecying*, least the Gospel be taken from you; and yet trie prophecying, least you receiue error for truth.

As we are to trie doctrines, so Paul would haue vs to trie our thoughts, and our speeches, and our actions: therefore he saith, *Trie all things.* He doth not bid vs take a tast of all sinnes and vanities, as Salomon did to trie them; for they are tried already: but that we should set the word of God alwaie before vs like a rule, & beleeue nothing but that which it teacheth, loue nothing but that which it prescribeth, hate nothing but that which it forbiddeth, doo nothing but that which it commaundeth; and then we trie al things by the word. As the Eunuch said, *How should I vnderstand without an Interpreter?*[2] so thou maist saie: How shoulde I trie without the word; which is the touchstone of good and euill?

Now, when wee haue tried by the woord which is truth, and which is error; what shuld [317] we doo then?

[1] *Gen.* 3. 13. [2] *Act.* 8. 31.

darknes: what should wee doe then? *Keepe that which is best*, That is, Staye at the trueth, staye at the light, as the Wise men that followed the conduction of the bright shining[1] starre from the East, stayed when they came to CHRIST.

Wee must keepe and holde fast [C 2 b] the trueth, euen as a man gripeth a thing strongly with both his hands: that is, defend it with thy tongue: maintaine it with thy purse: further it with thy labour, in danger, & trouble, and losse, and displeasure: come life, come death; thinke alwayes, as CHRIST did seale the trueth of his promise with his bloud most precious, so thou must seale the trueth of thy profession with thy dearest bloud, else is it apparant thou doest not keepe it but let it go. Well therfore doeth PAVL put *trye* before *choose;* for he which in choise of all things first tryeth, may after his trial choose the best. But he which chooseth before he trye, takes oftentimes the worst sooner then hee doeth the best.

And in this was exceedingly manifested the notable deceit of Satan by his instruments the Popish Priests in the daies of ignoraunce; who, because the people should take superstition before Religion, woulde ne-[C 3] uer let them haue *the touchstone of the Word to trie* their doctrines, but kept them from the Scripture, and lockt it vp from their vnderstanding in an vnknown tongue, which they could not skill of, least they should trye their teaching, as the men of *Berœa*[2] tried the wholesome doctrine of S. PAVLE: and by their sleights making al their Religion a craft, as men call their trades; for in no deceiuable trade (how full of falshood soeuer) could more deceipt bee harboured than in theirs. Therefore, as IOSIAH reioyced in his time that *the booke of* GOD *was found againe*; so wee may reioyce in these dayes that the booke of GOD is found againe: for when the people might not read it nor heare it, it was all one to them as if they had (for so long time) vtterly lost it.

After this precept of the Apostle, *Trye all things and keepe the best:* hee addeth: *Abstaine from all appearance of euill*, as if hee should saye: that is [C 3 b] like to be best which is so farre deuided from euill, that it hath

[1] *Mat.* 2. [2] *Acts.* 17.

Keep that which is best: that is, stay at the truth, as the wise men stayed when they came to Christ.[1] We must keep and hold the truth, as a man gripeth a thing with both his hands; that is, defend it with thy tongue, maintain it with thy purse, further it with thy labour, in danger, and trouble, and losse, and displeasure, come life, come death; think, as Christ did seale the truth with his blood, so thou must seale it with thy blood, or els thou doost not keep it, but let it goe. Well dooth Paul put *Trie* before *Choose,* for he which trieth may chuse the best; but he which chuseth before he trie, takes the worst sooner than the best: and therefore the Popes priests because the people should take superstition before religion, will neuer let them haue the Touchstone, but keep them from the Scripture, and locke it vp in an vnknowen tongue, which they cannot skill of, least they should try their doctrines, like the men of Bœrea,[2] making religion a craft, as men call their trades. Therefore, as Iosiah reioyced that the book of God was found againe; so we may reioyce that the Book of God is found againe: for when the people might not read it, it was all one as if they had lost it.

After *Trie all things,* and *keepe the best:* followeth *Abstaine from all appearance of euill*: [318] As if hee should say, That is like to be best which is so farre from euill, that it hath

[1] *Mal.* 2. 2. [2] *Acts.* 17.

not so much as *the appearance of euill,* and that is like to be trueth which is so farre from errour, that it hath not the shewe of errour, whereby hee sheweth, that nothing shoulde bee brought into the Church, or added in matters of faith and doctrine to our Religion, but that which is agreeable and consonant to the vndoubted truth, and vtterly without suspition of errour. It is not inough to be perswaded of our faith, but we must be assured of it: for our Religion is not built vppon wauering and inconstant doubtes, but vppon most assured and certaine knowledge.

Here we may meruaile why PAVL biddeth vs *Abstaine from all appearance of euill,* because it is apparant, that sinne, and heresie, and superstition are hypocrites: and common experience approoueth, that sinne hath the appearance of vertue, and [C 4] heresie hath the appearaunce of Truth, and Superstition hath the appearance of Religion: but let our wonder herein be thus answered: By this the Apostle doeth note, that there is no sinne nor heresie, nor superstition; but if the visour or vaile be remoued, or rather taken away from it, which maketh it seeme vertue, or trueth, or Religion; It will appeare in the right nature to be a sinne, and heresie, and superstition, though at the first sight the maske or visour do make it seeme none: because it couers the euill, like a painted Sepulchre vpon rotten bones.

Hereby we are taught prudently to iudge of all thinges as they are, and not as in outward appearaunce they seeme to be: and as wee drawe aside the curtaine before we behold the picture: so we must remooue (to auoyde our owne preiudice) all opinions and surmises, and then behold the thing naked as it is, if we determine to knowe it indeede: for truth [C 4 b] needes no colours to make it glorious.

Heere I might admonish them which seperate themselues from our Church, in such manner as Saint PAVL admonisheth all men, when he saith: *examine whether you be in the faith;* so examine whether you haue *the shewe of errour.* Hath it not *the shewe of errour,* to broach a Religion which was neuer heard of before these late yeares? Hath it not *the shewe of errour* to retaine an errour which the Author himselfe voluntarily hath recanted; euen as ye would sucke vp with greedines the dogges vomite?

not the appearance of euill; and that is like to be the truth which is so farre from errour, that it hath not the shew of errour; whereby he sheweth, that nothing should be brought into the Church, or added to our Religion, but that which is an vndoubted truth without suspition of errour. It is not enough to be perswaded of our faith, but we must be assured of it; for Religion is not built vppon doubts, but vpon knowledge. Here we may maruell why Paul biddeth vs *Abstaine from all appearance of euill:* Because sinne, and heresie, and superstition are hypocrites; that is, Sinne hath the apparance of Vertue and Heresie hath the apparance of Truth, and Superstition hath the apparance of Religion: but by this the Apostle doth note, that there is no Sinne, nor Heresie, nor Superstition, but if the visor be taken away from it, it will appeare to be a Sinne, and Heresie, and Superstition, though at the first sight the visor doo make it seeme none, because it couereth the euill, like a painted Sepulcher vpon wormes and rotten bones.

Hereby wee are taught to iudge of all things as they are, and not as they seeme to be. As we draw aside the curtaine before [319] wee beholde the picture: so we must remooue our prudence and all surmises, and then beholde the thing naked as it is, if we will know it indeed.

Heere I might admonish them which separate themselues from our Church: As Paul saith, *Examine whether you be in the faith*: so examine whether you haue the shew of errour. Hath it not the shewe of errour, to broach a Religion which was neuer heard of before? Hath it not the shew of errour, to retaine an opinion, which the Author himselfe hath recanted? as though yee would sucke vp that which the Dogge hath vomited?

Hath it not *the shewe of errour,* to affirme that those preachers may in no wise be heard, which (by their owne confessions) haue first conuerted and painfully brought them to the knowledge of God, and daily conuerteth others.

Hath it not *the shewe of errour,* to affirme: that the Lordes Prayer [C 5] may not be vsed as a lawful Prayer, which for the excellencie of Christian petition, and without any controuersie (for any thing that wee or they can read) was so vsed from the beginning?

Hath it not the shewe of errour, to saye: that no man may vse any set prayer, seeing there be manye prayers and Psalmes, and blessings, and thankesgiuings in the Scripture which were vsed in that forme?

Hath it not the shewe of errour, to affirme, that we haue no Church, and yet to graunt that our Martyrs which dyed in the bloudie persecution of tyrannous Poperie, were true members of the Catholike Church?

Hath it not the shewe of errour, to affirme: that two or three maye excommunicate all the rest without a Ministerie, seeing the Pastor is the mouth of the Church?

Hath it not the shewe of errour, to affirme: that the Church of Christ was neuer inuisible before this age, [C 5 b] and that it is such a small flocke, as their number is: and that it hath set foote no where but in *England?*

Hath it not the shewe of errour, to holde that for sound and good Religion, which is altered euerye day; adding and detracting, as though a man should make a Religion of his owne inuentions, changing and altering so fast as new conceites come into his idle braine?

Let them thinke that PAVL saith vnto them:[1] *Be wise vnto sobrietie,* and suspect that construction which your selues deuised: For SALOMON saith,[2] *There is an errour vpon the right hand as well as vpon the left,* that is, as I may call it: The zealous errour. And if this be not that errour of zeale, I knowe none at all in this lande.

Yet shall I not saye, that we haue not the shewe of euill too? Naye, I woulde that wee were but in the shewe thereof. I may not call euill good, no more than I may call good

[1] *Rom.* 12. 3. [2] *Pro.* 4. 27.

Hath it not the shew of errour, to affirme, that those preachers may not bee heard, which (by their owne confessions) haue conuerted them to the Knowledge of God, and dayly conuert other? Hath it not the shew of errour, to affirme that the Lords prayer may not be vsed for a praier, which for any thing that wee or they can reade, was so vsed from the beginning?

Hath it not the shewe of errour, to say that no man may vse any set prayer? seeing there be many praiers, and psalmes, and blessings in the holy Scripture, which were vsed in the same forme? Hath it not the shew [320] of error, to affirme that we haue no Church; and yet to graunt that our Martyrs which died in Poperie, were true members of the Church? Hath it not the shew of errour to affirme that two or three may excommunicate all the rest without a Minister, seeing the Pastor is the mouth of the church? hath it not the shew of error to affirm, that the church of Christ was euer inuisible before this age, and that it is such a small flock as their number is? & that it hath set foote no where but in England? Hath it not the shew of error to holde that for sound and good religion, which is altered euery day, adding and detracting, as though a man should make a Religion of his owne inuention, so fast as new conceits come into his braine? Let them thinke that Paul saith vnto them,[1] *Be wise vnto sobrietie,* and suspect that construction which your selues deuised; for Salomon saith,[2] *There is an error vpon the right hand, aswell as vpon the left,* that is, (as I may call it) the zealous errour, & if this be not it, I know none within this Land.

Yet, shall I say that we haue not the shew of error? Nay, I would that we were but in the shew of errour. I may not call euill good, no more than I may call good

[1] *Rom.* 12. 3. [2] *Pro.* 4. 27.

[C 6] euill, and therefore let vs pull the Beame out of our owne eyes, as wee would pull out the Moate out of other mens. Let vs amend our sins, and then boldly reprooue others.

If PAVL would haue vs abstain from euerie appearance of euil, sure hee woulde haue vs abstaine from heresie and hypocrisie, and not to surfet with the blessings of peace, and then saye: it was neuer merrie worlde since this newe Religion came vp; not to pretend conscience in not comming to Church, and haue no conscience in oppressing the poore, and vndoing the fatherlesse and widdowes.

Antichrist and all his shauelings, (thankes be to GOD) are meetly well rooted out from amongst vs, yet his taile (I feare mee) remaines behinde in the heartes of a number, which liuing amongest vs like men of another Nation, are an ill sauour vnto vs, as the remnant of the CANANITES were vnto the IEVVES.[1] [C 6 b] GOD charged his people of ISRAEL, to roote out all the inhabitants of CANAAN; yet they spared some, as SAVL (disobeying the voice of the Prophet) spared AGAG, but that remnaunt hindered theyr peace, and neuer suffered them to be in quiet; for they were goades in their sides, and prickes in their eyes; it is with vs likewise to bee feared, that the remnaunt of CANAAN, which now contemene *Prophets*, wil be a meane to pull downe *Prophecying*. But let vs applie this doctrine of the Apostle to the kindling of the spirite in all feruencie of zeale, and mildnesse of loue: not deferring to imbrace grace when it is offered, lest by delay the spirite bee quenched: and let vs reuerence Prophetes and *Prophecying*; for despisers, and mockers, may (in their scoffings) mocke at *Elisha*,[2] but the reward of theyr enuie, is a deuouring ende. Neither let vs forsake the *Word* for anie inuention of man, but *trie all things* by [C 7] the touchstone of the Scriptures, indeuouring to auoide all occasion of offence, and to holde of that foundation which is best and soundest, and not to be moued: Beseeching him that hath taken the euil of *Antichristian* errour and superstition away, to take away also the appearance of the same.

FINIS.

[1] *Numb.* 33. 55. [2] 2. *King.* 2. 23. 24.

euill; & therefore let vs pull out the beame out of our own [321] eyes, as we would pull the moate out of their eyes. If Paul would haue vs abstaine from euery apparance of euill, sure he would haue vs abstaine from heresie and from idolatrie; for these are the greatest euills. But if we be not idolaters, yet we haue the shew of idolatrie; if we be not of Antichrists religion, yet we are of Antichrists fashion, so long as we haue the same vestures, and the same orders, and the same titles that Antichrist knoweth his ministers by. It is said, that the Serpents sting is in his tayle, and so it seemes: for this tayle of Antichrist (which the pope hath left behinde him, like an euill sauor) is vnto vs as the remnants of the Chanaanites were vnto the Iewes: they should haue destroyed all the Chanaanites,[1] but because they spared some, therefore they whom they left were goades in their sides, and pricks in their eies, that they could neuer be quiet for them; so we should haue expelled the head and the taile too of Antichrist, but because we did not, therefore the remnants of Poperie are goads in our sides, and prickes in our eyes, that we cannot yet be quiet for them. Therefore let vs pray that he which hath taken away the euill, will take away the shew of euill too.

FINIS.

[1] *Numb.* 33. 55.

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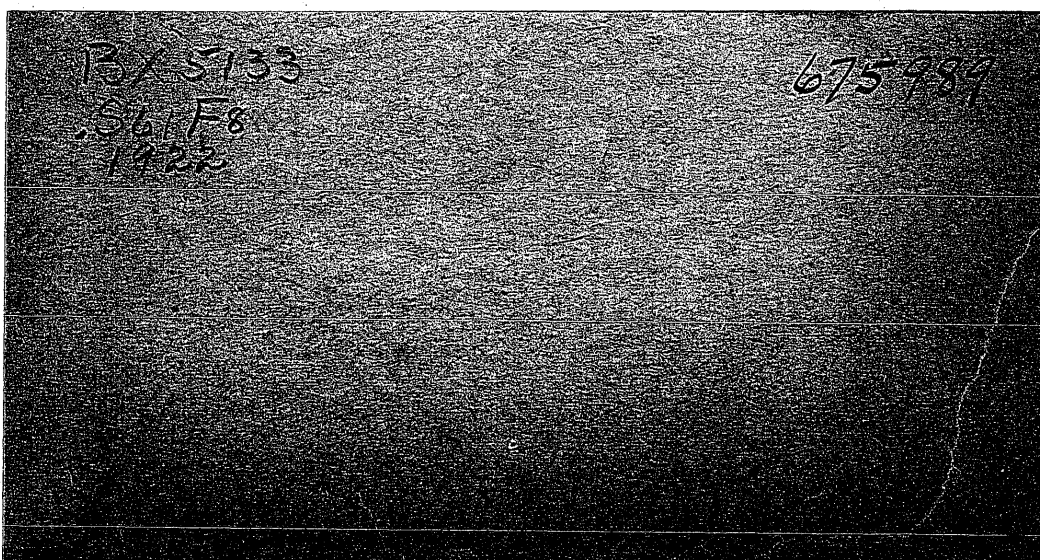
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